

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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LETTERS

The Hunger For Theology

TO THE EDITOR: People are hungry for theology. In making that statement I would pass on my experience of this past Lent. Every week in Lent we gathered together a group of men of the parish. We took as our basis for discussion the classic little book by Elton Trueblood, *The Predicament of Modern Man*. We made three fundamental divisions for purposes of discussion, (1) The necessity for moral convictions, (2) Ethical convictions cannot prevail unless they have their roots in the soil of religion, (3) Religious roots cannot be nourished without the Church.

A veteran newspaper reporter and editorial writer read this book through three times and thought it the most significant book of the century. An industrialist went out and bought six copies to pass on to his friends. So we could go on and on with testimony; they all want more.

People are hungry for basic theological thought; they want to start at the beginning. To the clergy, I want to say, "This is our day," and I wonder if we are sufficient for these things.

In speaking of the fact that in our Churches we have now a revival of "personal religion," Dean Sperry says, "This revival is not a reaction against our prophetic heritage... it is not defeatism or escapism. But it is witness to a deepening conviction that we, who profess and call ourselves Christians, ought to be much better persons than we now are, if our religion is to do anything to help the world toward enduring peace."

Before we can expect our people to act as Christians in their social living we must make them Christians. We cannot neglect that fundamental task and expect to have a Christian community. "O righteous Father, the world hath not known thee..." This may sound trite and like a truism, but it's true, and I fear we have neglected our primary task.

People hunger and thirst for God, for the Lord Jesus, and for His Church, and what are we giving them? The latest novel, new theories in psychology, current events, or perhaps "the word of the Lord"?

(Rev.) WM. OWINGS STONE.

Barrington, R. I.

Evangelicals vs. Dr. Bell

TO THE EDITOR: Canon Bell's letter in the June 9th issue of THE LIVING CHURCH brings to mind the following quotation from *Alice Through the Looking Glass*:

"When I use a word," Humpty Dumpty said in a rather scornful tone, "it means just what I choose it to mean, neither more nor less... impenetrability, that is what I say."

"Would you tell me please," said Alice, "what it means?"

"Now you talk like a reasonable child," said Humpty Dumpty, looking very much pleased. "I meant by impenetrability that we've had enough of the subject."

Canon Bell had already condemned, in his *Atlantic* article of last winter, the

Evangelicals of the Episcopal Church to the limbo of ineffectiveness and irrelevance. He has decided in his own mind both what these Evangelicals are and what the situation is in the Church at large and in the Episcopal Evangelical Fellowship in particular. His comment on Gardiner Day's remarks (L.C., March 31st) and his comment on my letter (L.C., June 9th), however, show that he is not in the least bit troubled over any question of correspondence between what he chooses to think, on the one hand, and the accepted meaning of words and the actual nature of movements, on the other.

A comparison of his last letter with mine (L.C., April 21st) will show that Canon Bell either does not understand the problem or that he chooses to distort it. Anyone can make a good case for any argument by taking quotations out of context and by making words mean what he wants them to—his statement of our varieties of soteriological thinking is a good example of this—and finally by coining obscure labels freighted with emotional definitions which are not related to anything concrete.

While those of us who enjoy our comradeship in the Episcopal Evangelical Fellowship, and who believe that our concern over Church union and revision of the marriage canon is not "relatively trivial," are complimented over Dr. Bell's perplexity at our ability to associate varieties of theological opinion in the service of real objectives, we are increasingly convinced that the Episcopal Church which we try to serve and the one about which he writes are hardly the same thing.

(Rev.) CHARLES D. KEAN.

Kirkwood, Mo.

Not Yet the "Time for Decision"

TO THE EDITOR: I have long wondered why the complete silence on this whole matter of union with the Presbyterians on the part of those of our clergy who were born and brought up in the Presbyterian Church and (as in my own case), are perhaps "sons of the manse" and, therefore, know quite well Presby-

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rianism from the inside. There have been the past at least two great bishops, and number of priests, and I am sure there are now those of our clergy who could render notable service both to our Church and to the Presbyterians if they would give the benefit of their knowledge.

May I venture to state my own position? Briefly it is that the "Time for decision" is not yet. Undoubtedly, much careful thought and study have been given to the reunion question by the members of both commissions. But I question if members of either commission have quite learned to think in the thought modes of the other. Far more important is the question how far have both learned to think in terms of Catholic Faith and Order. Debatable as may be the reunion of two great Christian bodies the question still remains: Is this proposed reunion merely the merging of two Protestant, Reformation Churches, or is it a step toward the ultimate reunion of all Christians in the Catholic Church, the body mystical of our Lord Jesus Christ? If the former alternative be the case, if the Anglican Church is a Protestant Church in the same sense in which the Presbyterian Church is a Protestant Church, there would seem to be no reason for delaying reunion except that it may be necessary for working out the practical details of the merger. But if the Anglican Church goes far back for its origin, can trace its ministry back to the apostles, holds the Faith as the sacred deposit of revealed truth given to us, not discovered by us, and the Sacraments in their Catholic meaning as expressed in the Apostolic Office, the Order for the Administration of the Holy Communion, the Catechism, and the Articles of Religion, contained in the Book of Common Prayer, then surely it is obvious that much further study and conference is imperative. There are other factors in the reunion problem that should not be overlooked or forgotten. We of the Anglican Communion do not have a monopoly in Catholicity. The basic principles of the Presbyterian Churches are soundly Catholic. On the living and nature of God (witness the majestic definition in the Westminster Shorter Catechism), the Trinity, the Person and Work of Christ, the Person of the Holy Spirit, and the chief end of man are soundly Catholic and often in the very words of the decrees of the General Councils. Incidentally, it might be well for us of the Episcopal Church to recognize that our own Catholicity is not without blemish. My plea, therefore, based upon the fact that for the first twenty-one years of my life I knew no other Church or form of Christianity than the Presbyterian, and on my high esteem and love for the Church of my upbringing, is that greater care and patience characterize all approaches to unity and that our Commission be continued with a view to the difficult task of learning to think in modes of thought unlike our own with a definite purpose of removing all confusion of thought in our understanding of the language of Presbyterian Communion.

(Rev.) LEONARD B. RICHARDS.
San Antonio, Texas.

St. James the Apostle

Book of Common Prayer—July 25th

St. James and his brother, St. John, were partners with St. Andrew and St. Peter in the fishing business. They worked the Sea of Galilee, and probably sold wholesale to the Jerusalem market. We doubt not that the four of them netted a tidy bit each year. Four strong, husky, VERY he-men, and *businessmen*. Along came Our Blessed Lord—appealing, strong, definite, spiritual, manly, godly, and TREMENDOUSLY attractive (then and now) to ALL men who are polite enough to stop, listen, and meet His look and smile—and in a trice that fish business closed its doors!

Who ever heard of such a thing before? It must have caused a furore on the local Bourse that day. What a furore would be caused today if any giants of industry who make nationally known products, should suddenly announce the closing of their huge plants, in order that they might follow Jesus Christ!

St. James was doubtless the president of that fish company in those old days. His record gives every evidence of force of character, complete love for and faith in Jesus, and in the days of the early Church he was what we would now call Primate Bishop. At any rate, he, with the others, went the limit in faith in quitting all business when Jesus asked them to follow Him. Business men of today know full well the price those men paid, by the cost of it today.

But, St. James and his business colleagues have certainly pointed the way to modern business men, only today Jesus very seldom requires a man to quit his business to follow Him. He gets better results by leaving the man right there IN his business. It gives the new disciple an opportunity of rebuilding that business along Jesus'

lines, and business CAN make money on His principles. The trouble is that HIS type of profits do not always pile up as heavily as the other sort do, and worldly people take a look at both columns, and choose the pagan one. St. James never lacked anything needful while he lived. He died by the sword, a martyr. Those who now follow Jesus lack nothing needful, either, but He never guarantees hors d'oeuvre with dinner, nor pie a la mode. He also does not promise that you'll not die as a martyr. A lot of men and women martyrs have died in recent years, some of them horribly. Down in your hearts, now, you men especially, who admit to a touch of the adventurous in your make-up, wouldn't you have been inclined to cast in your lot with these early disciples who were required to forsake all when they followed Jesus? Wouldn't you? Well, He may not require you to forsake all financial resources these days when you take up your cross and follow, but He does DEFINITELY require you to forsake all in you that is unworthy, that besets you, that gets between Him and you, ALL that separates your hand from His.

We just wish, on this Feast of remembrance of St. James, we could somehow or other speak the words that would cause other groups of men, in or out of business, in the professions, on the police force, the firemen, the newspapermen, the men who work in the streets, aye, and their counterpart among women, to catch the spirit of real Christian adventure, and to forsake all that stands between them and Jesus, and follow Him. We wish we could tell them of our own personal adventures in following. It has been the most gloriously satisfying adventure of our lives!

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THIS WEEK

This issue of *The Living Church* has, in addition to its regular readers, 2,700 readers who have subscribed for our three special pre-Convention numbers. We welcome this large group of new friends and hope that the issue, with those of August 18th and September 1st, will provide them with a complete picture of the Convention and the problems it will face.

The August 18th issue will give special attention to the work of the Woman's Auxiliary and the young people, and that of September 1st will wind up our pre-Convention coverage with full information on the Convention city and (we trust) a list of radio programs originating at the Convention. Both issues, of course, will report the matters slated to come before the Convention as they develop.

The large group of pre-Convention subscribers took us by surprise. The subscription department almost insisted on being left home from the annual office picnic, held at the beautiful Nashotah home of our book editor, Fr. Vinnege. However, we thought they should not be left out of the last calm afternoon until after General Convention, so they came along. With overtime and fast work, they managed to get all the names entered in time to receive the issue, anyhow.

While it is our aim to be as uncontroversial as possible in our pre-Convention numbers, it is only fair to our readers to present them with both sides of important issues. We don't think they are the kind of people who need to be protected from differences of opinion within the Church. Hence, we include in this issue an article by Prof. Pottle and Fr. Bayne, members of the Commission on Holy Matrimony, presenting the case for the proposed marriage canon. In an editorial we give our views in opposition to their stand.

As in every legislative body, General Convention has its group of respected and trusted leaders whose influence is usually decisive. Future pre-Convention numbers, and the Convention numbers themselves, will contain brief thumbnail sketches of some of these men, many of whom are laymen, as well as sketches of some of the prominent Philadelphia Churchmen who are engaged in planning for the Convention.

These are hectic days in the L.C. office. With more employees than ever in the past, the work—especially the subscription work—is even greater. While it is our aim to enter every order promptly without mistakes, we ask the indulgence of readers if an occasional mistake is made.

PETER DAY.

The Question Box



Conducted by CANON MARSHALL M. DAY

• *Were you correct in saying [L.C., May 26th] that there is today no bishop in the American Church without Scottish Orders, derived from Bishop Seabury? Bishop Seabury (1) consecrated only Bishop Claggett (5). The latter consecrated only four bishops: Smith (6), Bass (7), Moore (9), and Parker (10). Of these only Bass and Moore joined in any consecrations, namely numbers 8 and 10, so the Scottish line must be a very thin one.*

Our correspondent is correct in his facts. But if one examines the "Succession of American Bishops" on pp. 432-433 of *THE LIVING CHURCH ANNUAL* for 1946 he will find that all bishops following number 10 have as a co-consecrator either 8 (Bishop Jarvis, Bishop Bass his co-consecrator), or 11 (Bishop Hobart, Bishop Jarvis his co-consecrator), or a bishop in succession from them. Thus Bishop Claggett and the bishops he consecrated have placed in the Scottish line all the bishops consecrated in this country.

• *What is the practical meaning, for modern living, of "the poor in spirit" and "the meek" in Our Lord's frequent promises to these classes of persons?*

These words are used in the Psalms and in Deutero-Isaiah to designate those persons who depend for their confidence and support upon God, rather than upon their possessions or position. The mere lack of wealth is not a virtue, nor is its possession a good, unless either condition is used as an opportunity to know God better and serve more fully His purpose for the world. Seeking wealth or power for their own sakes is always contrary to the mind of Christ.

• *Is not the translation of the name Gabriel as "the light of God" in Hymn 121 (1940 Hymnal) incorrect, and is not Hymn 123 wrong in applying to Michael the title "Peacemaker blessed"?*

I think the first objection is well taken. The name Gabriel is probably derived from *geber*, meaning man, and should be translated "God's man." In both Old and New Testament passages where he appears it is always to make some announcement regarding the Incarnation. The translation "God's pow-

er" is possible, but not likely. That would require the form *Geburathel*.

I do not think the second objection holds. St. Michael leads out the hosts of heaven to carry on God's war, but look up St. Jude 9 and II St. Peter 2:11. This is the warfare of the Prince of Peace. Its objective is peace, its weapons various forms of love, its wounds atonement, and its victory the highest good of the vanquished. So the conquering archangel, named "Who is like God?", is the establisher of peace.

The name "Light of God" belongs to the Archangel Uriel, who is mentioned in the Second Book of Esdras. He is not referred to in the Hymnal.

• *Is there any rule about which anthem in the Prayer Book is to be sung at a given season?*

There is no rubrical or canonical rule as to the choice among these alternatives at any particular service. I think, however, that most careful priests go upon the assumption that the Prayer Book intends that the old rules of the Breviary and Missal should be used as guides in the selection. These would exclude *Te Deum* on all Sundays in Advent, Pre-Lent, and Lent, and on all ordinary weekdays. They would require *Benedictus*, *Magnificat*, and *Nunc Dimittis* to be always used, except when read in the lesson immediately preceding. Also if Matins is twice said on the same day *Te Deum* would be appropriate at the earlier and *Benedictus* at the later, using the substitute for the other canticle if two lessons are read. In the same way, if there are two Evensongs, *Magnificat* would be used in the afternoon, and *Nunc Dimittis* in the evening. At the Holy Eucharist, *Gloria in Excelsis* should be used whenever *Te Deum* is appropriate at Matins, a hymn or anthem being substituted at other times.

• *Has a lay reader in the Episcopal Church the right to conduct a funeral service?*

Yes, Canon 49, Section 3, gives him the right to read Morning and Evening Prayer, the Litany, and the Order for the Burial of the Dead. Presumably this includes the Penitential Office for Ash Wednesday, which is an extension of the Litany.

GENERAL

EPISCOPATE

Bishop Maxon Resigns

The Presiding Bishop has received the resignation of Bishop Maxon of Tennessee for action by the House of Bishops in September. Bishop Maxon announced his intention to retire at the convention of the diocese on January 23, 1946 [L.C., February 3, 1946]. He is 71 years old and has been Bishop of Tennessee since 1935.

ORGANIZATIONS

Daughters of the King

Form Convention Plans

The Daughters of the King have issued the plans for their national convention which is to be held in Philadelphia, September 5th to 9th. The headquarters for the convention will be the Bellevue-Stratford Hotel. All services will be held in the Church of the Holy Trinity and all meetings, except the mass meeting with the Brotherhood of St. Andrew, will be held in Holy Trinity Parish House. Registration will begin on September 5th at 4 o'clock, which will be followed by a tea for all delegates and visitors.

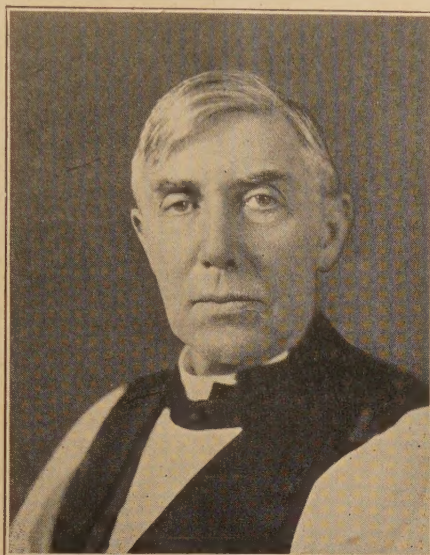
The committees in Philadelphia are willing to help in any way possible. Further questions should be addressed to Miss Alice Makin, Registration Chairman, 7027 Greenway Avenue, Philadelphia 42, Pa., or to Miss Clara V. Stackhouse, Chairman of Local Arrangements, N. Spring Garden St., Am-ler, Pa.

WOMAN'S AUXILIARY

Women Ask Fuller Participation

The Woman's Auxiliary in the Triennial at Cleveland in 1943 asked its Executive Board "to give further consideration to the whole matter of women's participation in the work of General Convention and to bring to the Triennial Meeting of 1946 the result of this study."

The committee's report of the Board, recently completed under the chairmanship of Dr. Adelaide Case and now be-



Dementi.

BISHOP TUCKER: *This will be his last General Convention as Presiding Bishop of the Church.*

ing sent to the delegates, briefly surveys the extent to which women have been serving on parish vestries and mission committees, in diocesan conventions, and on councils and departments; it also summarizes the policy and practice in the English and Canadian branches of the Anglican Communion and in the Presbyterian, Methodist, and Congregational-Christian Churches in the United States.

The following resolution was adopted

by the Executive Board for presentation to the Triennial Meeting:

Whereas, the work of our Lord and His Church requires the full strength of the membership of the Church, and

Whereas, an extensive study shows that women in all Christian communions are sharing in increasing numbers in important responsibilities in parishes, regional groups, and legislative assemblies, and

Whereas, the women of the Episcopal Church in Triennial Meeting assembled in 1937 went on record as supporting the participation of women in parish vestries and diocesan conventions,

BE IT RESOLVED: that we request the General Convention so to interpret the word, "laymen," in the Constitution, Canons, and other official documents of the Church, that it will be understood to include laywomen as well as laymen, and further

BE IT RESOLVED: that we call upon the women of the Church to prepare themselves to cooperate with the fullest devotion in all types of work open to the laity of the Church.

CONVENTION

Dioceses and Bishops Give

Slight Clues to Action on Issues

By the Rev. R. A. PARK

When General Convention meets in Philadelphia on September 10th, the deputies will be representing 74 dioceses and 29 missionary districts of the Church. These dioceses and districts have during the past seven months had an opportunity to express themselves in conventions on the issues which will be considered at the General Convention. In addition, either at the conventions or on other occasions the bishops of the Church have in a number of instances expressed themselves as to their positions regarding Church unity, revision of the marriage canon, and other issues.

THE LIVING CHURCH has attempted week by week to bring to its readers the news of the conventions and the statements of the bishops as they have occurred. This news has been over such a period of time, however, that a summary of the actions taken and the statements made is timely.

A review of the conventions of the dioceses and districts shows a surprisingly

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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small number of dioceses taking definite action on the issues with which their deputies will be confronted at General Convention. The probable reason for such a small number of dioceses passing definite resolutions on the major issues is that at the time that many of the conventions met, the Commissions on Approaches to Unity and Holy Matrimony had not yet published their reports.

Resolutions which were passed were often so vague in their import that it would be difficult to determine from them whether the conventions would have favored or condemned the reports as they were subsequently published. A summary of the resolutions, therefore, is possible only on the main lines of the attitudes expressed in the resolutions as they are compared with the reports.

A similar condition has existed in the case of the bishops, who have not been able to speak with a knowledge of what was to be considered in detail at General Convention in the matter of Church unity, the revision of the marriage canon, or other issues until recent weeks.

Consequently, many diocesan conventions and bishops have kept silent on the issues until they had more information. Bishop Mallett of Northern Indiana expressed in his annual convention address a standard that many other dioceses and districts seem to have followed when he suggested that the deputies to General Convention not be "instructed" but rather that the convention elect men whose representation of the diocese would be unquestioned and trust them to use their judgment at the Convention.

CHURCH UNITY

The majority and minority reports of the Commission on Approaches to Unity, which included in the majority report "The Proposed Basis of Union" with the Presbyterian Church USA and which were published in full in *THE LIVING CHURCH* July 14th, were released for publication on July 7th. Diocesan action, based on the actual "Proposed Basis," was by that time impossible in conventions and what action was taken by any diocese or district was on the principles involved without a knowledge of the details. Divided 10-7 on the question of referring the proposed basis to the Church for three years' study, the Commission presented the subject in so many thousand words that it is impossible to summarize the two positions adequately. It is fair to say that the plan, as worked out between the Presbyterian Department and the Episcopal Commission, shows that radical and far-reaching changes in Church life would be necessary if a union were consummated.

According to the reports received by *THE LIVING CHURCH* from all of the dioceses and districts of the Church,

with a very few exceptions, there have been 16 dioceses and one district which have in their conventions passed resolutions pertaining to the proposed union of the Church with the Presbyterians.

The Dioceses of Alabama, Atlanta, Bethlehem, Central New York, Massachusetts, Minnesota, Missouri, Montana, New Jersey, Ohio, Oklahoma, Rhode Island, Southern Ohio, Virginia, and West Virginia have in resolutions supported early union with the Presbyterians, a definitive action toward such union, or a study of proposals for union. In the cases of Montana, New Jersey, and Western Virginia the resolutions favoring such study appear to be actions seeking to delay any precipitate commitments on the part of the Church to unite with the Presbyterians immediately.

Western Michigan and Utah have passed resolutions opposed to any further action leading to union with the Presbyterians.

The bishops of the Church in their addresses to annual conventions or in other statements have also been few in their expression of opinion regarding the union with the Presbyterians. Bishop Oldham, who signed neither majority nor minority report as a member of the Commission on Approaches to Unity, said on May 7th, "We cannot with any sincerity pray for unity to our altars and turn our backs upon any practical plan. We must be prepared to make some venture to restore to unity the present broken Body of Christ." Bishop

Sterrett of Bethlehem, Bishop Sherrill of Massachusetts, Bishop Scarlett of Missouri, and Bishop Dun of Washington have all supported definite action toward union. Bishop Heistand of Harrisburg recommended further thought, study, and discussion of the subject rather than any definite action by his diocesan convention. Bishop Daniels of Montana gave such a charge to his diocese that the convention resolved to "memorialize General Convention asking that any proposals for union with the Presbyterians be referred to the Church for three years of careful study by the members thereof before any action is taken." Bishop Washburn of Newark, who signed the majority report of the Commission on Approaches to Unity, in his annual address urged the Church to recognize its two-fold heritage and to make serious attempts toward the reunion of Christendom, based on the Chicago-Lambeth Quadrilateral. Bishop Strider of West Virginia, writing for himself and not as chairman of the Commission on Approaches to Unity, in his article, "Some Preliminary Thoughts on Church Unity" [*L.C.*, May 12th], expressed the hope that the report which was still not published at that time would receive the study of the Church for the next three years without definitive action being asked for or taken in 1946.

Bishop Conkling of Chicago, in his article, "Not the Time for *That* Decision" [*L.C.*, April 7th], wrote: "Just because we have worked on the prob-



MUNICIPAL AUDITORIUM, PHILADELPHIA: *The opening service of General Convention will be held here Tuesday, September 10th.*

em eight years is no sensible reason to compel a particular decision now. Eight years is really a very short time. We must sincerely struggle with the problem, not only with our Presbyterian brethren, but also with all Protestants, and with all of our other Catholic separated brothers. We have a great and special responsibility not to cast aside this vocation and in unwise haste become merely one of the small segments of less than half the broken chain."

Bishop Budlong of Connecticut in his annual address to his convention advocated continued efforts toward union but added that "any suggestion that unity is to be attained through the abandoning by our Church of what would be our primary contribution to the prospective united Church would point toward robbing the religious world of something supremely precious of which the Master has made us stewards."

Bishop Manning of New York, in his last address as diocesan to his convention, said of attempts at Church union:

"If the Episcopal Church were to abandon or compromise its Catholic belief and the Apostolic ministry in order to unite with one among the Protestant Churches, this would not be a step towards Christian reunion but a step directly away from it. Those who urge such action are not thinking of reunion in worldwide terms, they are not taking a broad view but a limited and local view. They are thinking only of Protestant union and not of the reunion of the whole Church of Christ."

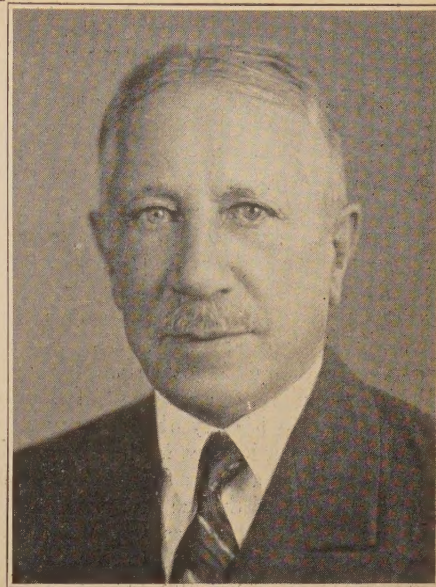
Bishop Fenner of Kansas, in his convention address, said: "Two laymen and two are the only remaining members of the original Commission appointed to negotiate with the Presbyterian Church, USA. In two former reports I have joined with the majority in signing them, because I felt that each of them, with all its shortcomings, embodied the essentials of the Apostolic and historical nature of the Church. It is my firm conviction that the new proposals to be submitted to the Philadelphia Convention do not do this. In her Apostolic and historical setting, the nature of the Church is sacramental and in my function as defender and teacher of the faith, I shall do everything in my power to preserve it. If this sacramental nature of the Church were destroyed, then the Church, as I know it, would cease to be the Church." Bishop Fenner was one of the two bishops who signed the minority report of the Joint Commission.

Other bishops who have taken similar positions regarding the union with the Presbyterians are Bishop Moody of Lexington, Bishop Loring of Maine, Bishop Ivins of Milwaukee, Bishop Lewis of

THOMAS S. GATES

A successful banker and president of the University of Pennsylvania, Dr. Thomas S. Gates has the important position of general chairman of the local committee on arrangements for General Convention. A trustee of the Church Pension Fund and of the Philadelphia Divinity School, and a member of the Washington Cathedral Council, Dr. Gates has long been a loyal and leading Churchman.

His personality and abilities were reasons for his being made president of the university in 1930 to direct the varied activities of that institution. One of the exceptionally popular men of Philadelphia, his genuine and cordial interest in everyone he meets and his ability as an organizer make him in great demand to head committees connected with the public good.



THOMAS S. GATES

Nevada, and Bishop Whittemore of Western Michigan.

REVISION OF THE MARRIAGE CANON

The report of the Joint Commission on Holy Matrimony was published the first of April [the full text appears in the April 14th issue]. It represents the unanimous agreement of the members and associate members of the Commission. Although it was published in time for consideration by the many conventions meeting in May, very few passed specific resolutions regarding it. Only one diocese, Virginia, was reported as opposed to its adoption by General Convention. Resolutions favoring a liberalization of the present canon, on the other hand, have been passed by eight dioceses: Bethlehem, California, Central New York, Michigan, Missouri, New Hampshire, Oklahoma, and Rochester. The convocation of the Missionary District of Utah favored a canon which recognizes the indissolubility of Christian marriage.

A number of conventions heard discussions of the proposed revision but did not go on record by resolution either favoring the proposal or the present canon.

Fewer of the bishops have expressed their opinions regarding the proposed revision than in the case of "The Proposed Basis of Union." Bishop Davis of Western New York, chairman of the Commission on Holy Matrimony, in January said, "Divorce and remarriage needs a more realistic approach and each case should be treated individually." Bishop Fenner of Kansas told his diocesan convention in May: "The report of the Joint Commission on Holy Matrimony seems to me to be an admirable

one. I regard it as honest, practical, and realistic. If a canon such as the one proposed is not passed, then I should like to give this early notice that I will not consider any petition presented to me unless it can come clearly within the strictest interpretation of the present Canon 17." Bishop Moody of Lexington, speaking extemporaneously during the business session of his convention, said he favors an ecclesiastical court of review and a humanizing of the terms of the canon.

Bishop Budlong of Connecticut in his annual convention address, on the other hand, said: "I am far, very far from being convinced that the recommendations constitute a right or approximately adequate solution to this serious problem in which we are all so deeply interested." Bishop Lewis of Nevada told the convocation of that district, "I do not believe that the so-called liberal canon which is to be presented will prevail. I hope it will not. There is a real distinction between Christian and civil marriage. If it were possible to make such a distinction clear to all people and to limit our canonical provisions strictly to those who desire truly Christian marriage, a new canon might be effectively drawn. Unfortunately, there is no such clear distinction in our present society." Bishop Ivins of Milwaukee was another bishop who was dissatisfied with the approach to the problem.

RETIREMENT OF BISHOPS

The interpretation of the constitutional requirement that bishops retire at the age of 72 has created an issue that has provoked discussion in the Church during recent months. The question has been most pertinent in the case of those

dioceses and districts in which the bishop is resigning by reason of age, and in three such instances the conventions passed resolutions opposing the compulsory retirement. The Diocese of Tennessee, when it received Bishop Maxon's resignation, by resolution requested him to reconsider it. The Missionary District of Utah in its resolution opposed the compulsory retirement on the basis of age alone; Bishop Moulton is tendering his resignation to the House of Bishops. The Diocese of Western New York has requested General Convention to defer action upon the resignation of Bishop Davis. Bishop Moody of Lexington, one of the youngest bishops in the Church, in his convention address favored a lenient interpretation of the requirement. Bishop Mitchell of Arkansas, as one of the signers of the majority report of the bishops' committee to study the matter, in his article, "The Case for the Majority Report" [L.C., May 19th], concluded that article by saying, "If the Church is convinced that it is for the best interests of the Church at large for bishops to retire upon attaining the age of 72, and her legislation indicates that she is so convinced, let us take the legislation seriously and make it operate—not invite bishops to tender their resignations with tongue in cheek, hoping and expecting that the House of Bishops will slide it along until the 'grim reaper' makes acceptance unnecessary."

PRAYER BOOK REVISION

After some indication from members of the Standing Liturgical Commission that the Commission would ask authority to embark on a systematic revision of the Prayer Book, the Commission decided to proceed with a series of *Prayer Book Studies*, which will be offered only as reports for study much in the manner of the earlier tentative lectionaries, which were developed through trial into the Church's present lectionary.

Although this proposal has been received with varied expressions of private opinion, no great attention has been given to it in official action by the dioceses or bishops.

CHRISTIAN EDUCATION

Two dioceses, both in Michigan, have taken action toward a revision of the organization of the Church in regard to religious education. The Diocese of Northern Michigan has memorialized General Convention to take the necessary steps to dissolve the present Department of Christian Education of the National Council and to create a new Board of Religious Education. Bishop Whittemore of Western Michigan in January had reiterated his urgent appeal of the previous year that the Church turn its attention to this important problem



HOST TO THE CONVENTION

"Energy, vision, and true apostolic zeal" — these are the words used by President Roosevelt to characterize Bishop Hart when the former rector of St. John's (the Church of the Presidents), Washington, D.C., was consecrated Bishop Coadjutor of Pennsylvania. At the time of his election, he was rector of Trinity Church, Boston, on leave of absence for service as a chaplain in the army. Bishop Hart, who had declined three previous episcopal elections, was conse-

of leadership in religious education. He suggested that a Board of Religious Education, elected by General Convention and consisting of perhaps 50 people meeting quarterly with an executive committee meeting monthly, should be instituted [L.C., February 24th]. His suggestion received the hearty support of his diocesan convention.

Bishop Dun of Washington, chairman of the National Council Division of Christian Education, in answer to a question as the need of changes in the "higher organization" of the Division [L.C., April 7th], said that he believed the Division needs strengthening by the addition of a larger number of those actively engaged in Christian education, but that the cost of bringing them to New York frequently was a deterrent.

ELIGIBILITY OF WOMEN

The Diocese of Missouri, by its election of Mrs. Randolph Dyer of St. Louis as a lay deputy to General Convention, is raising the issue of the interpretation of the canon regarding laymen. The issue will of necessity have to be faced in accepting the report of the Convention's committee on credentials and will prob-

OLIVER JAMES HART

crated on October 16, 1942, at the age of 50, and became diocesan upon the death of Bishop Taitt in 1943.

Bishop Hart served with distinction as a chaplain in both World Wars. He was the first of several priests to be called from the chaplaincy to the episcopate in World War II.

In the short period of his episcopate, the Diocese of Pennsylvania has taken a decided upturn in baptized membership and in contributions. When San Francisco found that it could not supply facilities to carry out its invitation to the General Convention of 1946, Bishop Hart and the Diocese of Pennsylvania rose to the occasion, in spite of the fact that many difficulties stood in the way. Although more General Conventions have been held in Philadelphia than in any other city (17), none have met there since 1883.

When he became Bishop, Bishop Hart continued to make the welfare of the men in the armed forces one of his major concerns, serving on the Army and Navy Commission and putting into effect a vigorous diocesan program for servicemen. A "middle-of-the-road" Churchman, he is loyally supported in his leadership of the third largest diocese in the Church by clergy and laity of all schools.

ably have an effect upon the determination of what other offices in the Church may be held by women.

INCREASE IN PENSION PREMIUMS

The Church Pension Fund has taken action, subject to the approval of the General Convention, to increase the pension premiums on the salaries of clergymen from 7½% to 10% beginning January 1, 1947. Bethlehem and Montana are the only dioceses reported approving the increase without qualifications, but the convention of Southern Virginia proposed instead an increase of 15%, with 12% payable by the ecclesiastical organization and 3% by the clergyman. The convention of Rochester instructed its deputies to vote for an increase to 10% in the premiums, provided the trustees of the Fund will agree that when the income from investments justifies a different scale, the assessment rate will be lowered.

OTHER RESOLUTIONS

Several dioceses have passed resolutions which may be symptomatic of the thinking of the Church and deserve some

important consideration by General Convention.

The Diocese of Virginia has memorialized General Convention to amend its canons to permit a bishop to license layreaders at the request of rectors and vestries to administer the chalice in the Holy Communion.

That diocese also adopted a resolution introduced by returned chaplains requesting General Convention to provide permanent episcopal supervision for the chaplains in the Army and Navy.

The Diocese of Missouri asked for legislation permitting the translation of diocesan bishops.

The Diocese of Nebraska took the necessary steps for the merger of that diocese and the Missionary District of Western Nebraska. The Missionary District of Eastern Oregon, on the other hand, is seeking to maintain its existence as a district.

The Missionary District of North Texas in its convocation requested of General Convention some action insuring the representation on the National Council of a bishop, a priest, and a layman from the missionary districts of the church.

LOCAL AND NATIONAL INTERESTS

In many of the conventions the attention of the clergy and laymen was centered on the current events of the day. Thus at times the conventions were particularly interested, it seemed from the reports, in such matters as famine relief, Reconstruction and Advance Fund, and Church extension in the diocese or district. In other cases the conventions' resolutions were principally concerned with social issues, such as state lotteries and the strikes which were in progress at the time.

It remains to be seen in the actual voting upon specific issues at General Convention what the mind of the church will be on those issues. The hundreds of deputies and the dozens of bishops who have not thus far expressed themselves will be the ones who will determine the policies of the Church for the next three years.

PENSION FUND

Executive Committee Approves Proposal for Adopted Children

The executive committee of the trustees of the Church Pension Fund in a recent meeting considered the question of the relation of adopted children to the fund. Previously they have not been protected by orphans' allowances, as pointed out in an editorial, "Does the Church Believe in Adoption?" in *THE LIVING CHURCH*.

The committee arrived at conclusions

presented by Bishop Davis of Western New York, president of the Church Pension Fund, outlining for the consideration of General Convention a way of providing coverage for adopted children with certain restrictions.

Bishop Davis' paper is printed in full as marking an important change in the Fund's position, as follows:

The adopted children of clergy have never been within the scope of the orphan's benefit of the Church Pension Fund.

Rates of adoption cannot be prognosticated. They fluctuate widely. Past experience cannot be taken as a close measure of future experience. The main determinant of rates of adoption is availability of children for adoption, and availability in turn is affected by wars, epidemics, general economic conditions, and changes in social customs and laws. Birth rates and adoption rates do not run parallel. Moreover, whereas the one is narrowly fluctuating and predictable with satisfactory accuracy, the other is not. Finally there is the element of selection. That is, one considering the adoption of a child, and the State also, must bear in mind financial factors, and one of these factors is support for the child in the event of the father's death. Assurance of an allowance for the orphan child will influence the decision.

The canon of General Convention adopted in 1916 directs that "the general principle shall be observed in allotting pensions that there be an actuarial relation between the several assessments and the several benefits." This principle recognizes that unless there is an actuarial relation pension promises cannot be relied upon. Actuaries are in general agreement that benefits to adopted children as a class cannot safely be made a part of an actuarial reserve pension system such as the Church Pension Fund, where the certainty that its promises will be fulfilled depends on the accuracy of forecast.

It is perhaps not generally realized in the Church that the Fund operates on a narrow margin between forecasted mortality, salary and related experience, and actual experience. In the year 1945 the margin was only \$14,000. This is a small amount when compared with promises aggregating \$36,000,000 in value at the present time. It is desirable to maintain the margin as small as possible and still be safe, for this means a relatively low assessment rate. But the smallness of this margin, and not the large and growing assets of the Fund, is the important fact to bear in mind in the question of adopted children.

Nevertheless the trustees and their actuary are of the opinion that adopted children may *within limitations* safely be included in the scope of the orphan's benefit. These limitations, though they would not obviate the fluctuation and uncertainty and selection, would lessen them. The limitations are as follows:

(1) Not more than two adopted children of a single clergyman would be granted allowances.

(2) An adopted child would not be granted an allowance if allowances are granted to as many as four other children,

natural or adopted, of the same family.

(3) A child adopted after the clergyman had reached the age of 48 would not be granted an allowance.

(4) A child adopted by an unmarried clergyman would not be granted an allowance.

(5) The trustee would reserve the right to amend the limitations at any time, and to discontinue the granting of new allowances to adopted children.

The inclusion of adopted children within these limitations will require a transfer at once of an estimated \$40,000-\$50,000 from surplus to reserves and will call for annual additions to reserves of \$3,000-\$5,000 for the current group of newly ordained clergy. These may later prove to be an understatement of the cost. It should be clearly understood that these sums will, if used for adopted children, no longer be available to support increases in age allowance under the trustees' resolutions. Such increases granted in 1945 totalled \$43,000. Although it is not expected that inclusion of adopted children will result in any set-back in the scale of increases that has been in force since 1942, inclusion will tend to delay bringing the increases to a higher level.

It should be understood also that normally a clergyman choosing to adopt a child can by means of term insurance provide protection for the child equivalent to the orphan's benefit at a fairly low cost. For instance, an infant adopted by a man 40 years of age could be equally protected at a cost of well under \$50 a year.

The trustees therefore intend to submit a report on this subject to General Convention, and to ask the Convention for an expression of its desire on the inclusion of adopted children within the scope of the Church Pension Fund.

Editor's Comment:

We are glad that the Church Pension Fund can see its way clear to providing for the first two adopted children of clerical families, provided that there are not more than four children in the family. This courageous change of policy marks an important forward step, and one which probably takes care of most, if not all, of the actual cases. We hope, however, that some day the Fund will feel sufficiently sure of its actuarial experience in the matter to extend the coverage to the comparatively rare cases it now proposes to exclude.

R&A FUND

Japanese Contributions

Non-Christian, first generation Japanese on the Island of Kauai in the Hawaiian group have just contributed \$1,700 to the Reconstruction and Advance Fund. The funds were raised by subscription through the efforts of the Rev. Andrew N. Otani, priest in charge of the Japanese work there, who brought the check to the semi-annual clergy conference in Honolulu.

General Convention's Main Job

By Peter Day

Executive Editor of THE LIVING CHURCH

WHAT is the most important matter to be dealt with by General Convention? The two subjects most in the public eye are unity with the Presbyterians and the marriage canon, which have been debated vigorously and sometimes violently throughout the Church.

These subjects are indeed of great importance to the life of each Churchman and the Churchmen of succeeding generations; yet there is another General Convention topic which stands at least on an equal level of importance: the program of the national Church. Controversies come and go, but the Church must continue its task of Christianizing the world; and when the smoke of debate clears away, it is always found that the most important decisions made by General Convention are those concerned with adopting and financing a missionary, educational, and social program amounting to millions of dollars.

THE CROSSROADS OF 1919 AND 1946

At the end of the 1914-1918 war, the Episcopal Church stood at the crossroads. Its national organization was sketchy and inadequate. Its sole national executive agency of any size or significance was the Board of Missions. Contributions for all Church purposes had taken a sharp dip of almost three million dollars during 1917, and while they had increased in 1918, it was evident that thorough reorganization of the Church's structure and reorientation of its thinking were needed.

The result was the organization of the National Council much as we know it today, charged with responsibility for the national missionary, educational, and social work of the Church; and the inauguration by the 1919 General Convention of the Nation Wide Campaign. Contributions for all Church purposes (parochial and diocesan as well as national) jumped three million dollars in one year, ten million more the next, and another million the following year. By 1926 they stood at double the 1919 figure. While a goodly proportion of this additional Church giving went to the national work of the Church, by far the largest amount represented increases to the budgets of dioceses and parishes.

Today, the Church stands at another and similar crossroads. Far more urgent than in 1918 is the need for active Christian warfare against the worldwide forces of paganism and despair. Far more critical than in 1918 has been the failure of Church contributions to keep pace with the rising cost of living. The time

is overdue for a new marshalling of the Church's resources to overcome the failures of the past and meet the responsibilities of the future.

THE TASK IN SEPTEMBER

The National Council of the Church at its last meeting voted to present to General Convention a budget for 1947 of \$3,213,869. This appears to be a substantial advance over the \$2,561,979 of this year's budget. Actually, however, it is to be doubted whether it so much as meets the inflationary price increases of the past few years. In terms of communicants, it represents an increase of less than one cent a week per communicant to a grand total of \$1.65 a year or about three cents a week per communicant. And this is supposed to be the richest Church in the United States!

The National Council will meet again this fall, just before General Conven-

tion. At that time the result of the Reconstruction and Advance Campaign (for emergency missionary capital and war relief) will be more definitely known, and the Council will have an opportunity to raise the sights of the budget it presents to General Convention. The present figure represents two things—first, that a very large proportion of the Church's communicants are giving nothing at all; and second, that those who are giving are not giving enough. Three cents a week per communicant is a sign of financial stagnation which is the result of a spiritual stagnation which, in a vicious circle leads to still further financial and spiritual stagnation.

The budget prepared by the National Council will be referred to the Joint Committee on Program and Budget. During the summer, the members of this committee have been making preliminary

INTERCESSIONS FOR GENERAL CONVENTION

Based on the "Cycle of Prayer" Set Forth by the Bishop of Long Island

July 21. V Trinity.

That the Reconstruction and Advance Fund may be entirely in hand by the opening of General Convention.

WE pray thee, O Lord, that, like as thy Son Jesus Christ came to send fire upon earth, and desired that it should be kindled exceedingly: so the same fire of thy Holy Spirit may inflame the hearts of us thy people, and especially those who may give to the Fund; through the same Jesus Christ our Lord. *Amen.*

July 22. Monday.

For God's blessing upon the Secretary of the House of Deputies and his assistants as they prepare for General Convention.

ALMIGHTY and most merciful God, grant, we beseech thee, that by the indwelling of thy Holy Spirit, thy servants may be enlightened and strengthened for thy service; through Jesus Christ our Lord. *Amen.*

July 23. Tuesday.

For God's blessing upon the Treasurer of General Convention, and his assistants, as they prepare for General Convention.

Prayer as on July 22.

July 24. Wednesday.

For God's blessing upon the Army and Navy Division.

O LORD, we pray thee, that thy Holy

Spirit, who doth preserve us by his wisdom and govern us by his providence, may by thy mercy be poured forth upon the hearts of his servants, . . . Through Jesus Christ our Lord, who in the unity of the same Spirit liveth and reigneth, one God, world without end. *Amen.*

July 25. St. James the Apostle.

For God's enlightenment and strengthening of the Joint Commission on Budget and Program.

Prayer as on July 24.

July 26. Friday.

For God's blessing upon the Joint Commission on Negro Work.

Prayer as on July 24.

July 27. Saturday.

For God's blessing upon the Joint Commission on Rural Work.

Prayer as on July 24.

July 28. VI Trinity.

For God's enlightenment and empowering of the Commission on Approaches to Unity.

WE BESEECH thee, O Lord, that the Comforter which proceedeth from thee may enlighten the minds of the members of the Commission on Approaches to Unity: and lead them, as thy Son hath promised, into all truth; who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

udies of their field, and it will begin sessions in Philadelphia several days before the opening of the Convention. Beginning with the budget proposed by the National Council, it conducts hearings on all phases of the Church's programs. Missionaries are given an opportunity to tell of their needs, diocesan reputations are invited to discuss their diocese's part in the program, National Council executives are asked about their needs and opportunities, and every item of both income and expenditure is scrutinized as the Convention proceeds. When the budget is revised to the satisfaction of the committee it is presented to the two Houses, usually in a joint session. Then each House separately discusses and votes the budget, making whatever amendments seem justified (although such amendments are seldom of a far-reaching nature).

The budget, of course, constitutes a summary of all the activities of the national Church in financial terms, just as a family budget is a financial summary of family plans. However, many other resolutions are recommended by the Joint Committee on Program and Budget for action by the two Houses. One of the most notable of these was the resolution in 1934 establishing the Forward Movement Commission to reinvigorate the spiritual life of the Church. The work of this commission still continues in the publication of *Forward—day by day* and other devotional literature.

During recent years, it has been the prime task of the Program and Budget Committee and the National Council to scale down the Church's program to meet available income. Since 1929, each succeeding year has seen a decrease in the Church's missionary, educational, and social work. Even after general Church contributions began to increase, the work of the national Church did no more than remain static. The budget proposed for 1947 could not, in view of the present cost of living, represent any real increase in the Church's program—much less, a return to the level of pre-Depression days.

OPPORTUNITIES FOR EXPANSION

This year the job of the Program and Budget Committee may well be to expand the budget recommended by the National Council and to lay plans for a great forward step in giving for national Church purposes.

Here are some of the opportunities:

(1) The Church's work in the Far East—China, Japan, the Philippines—is only a fraction of what would be eagerly welcomed in those lands if men and money were available. In India, where the main burden is carried by the Church of England, there are more people seeking baptism and instruction than can be taught by the available mission-

aries. The Christianization of these lands is of great significance to the future peace of the world.

(2) Pacific islands now under American control are being subjected to all the dangers and temptations of modern civilization and their primitive culture is being shattered. It is the urgent responsibility of the Church to care for the countless thousands of souls thus set adrift.

(3) In Latin America, where the Roman Church has failed to Christianize vast masses of the population and has irreconcilably antagonized forward-looking elements by its political tactics, there are millions in need of the Church. In the West Indies an autonomous Anglican province is already in operation; joined by the American missionary districts of the area and adequately supplied with men and money, it can some day become the headquarters for a great Latin American missionary effort.

(4) In the domestic field, the Episcopal Church is not making sufficient progress in Colored work. The Church's one Colored seminary—Bishop Payne Divinity School—is inadequately staffed and equipped, and while there are a few Colored students in other seminaries they have a way of taking parishes in the North rather than in the South, where most of the Negroes are.

(5) Other fields of domestic missions—the western missionary districts, rural work, migratory work, college work, Indian work—are all inadequately staffed and supported.

Every single missionary field today is a battlefield between the forces of religion and those of irreligion. The Church cannot afford to delay mobilizing its resources for the battle. Communism is only one form of irreligion, and not necessarily the most dangerous. In every land (including both our own and Russia) rampant nationalism and imperialism appear to be equally dangerous enemies of God and His justice.

But the field of missions is not the only battlefield. As 100 of the Church's chaplains pointed out in a joint statement [L.C., March 4, 1945], the Church has suffered a defeat of disastrous proportions in the educational field: "The young men and women of our Church . . . are uninstructed in the faith and unaware of its devotional, social, and moral implications." Bishops, educational leaders, parish priests, Church school teachers, and ordinary laypeople have added their testimony to that of the chaplains as to the need of a greatly ex-

panded and reorganized Church educational program.

It would hardly be possible for General Convention to supply the full-fledged educational program needed by the Church today. The whole program, indeed, must combine the resources of individuals, parishes, and dioceses; private schools, authors, and publishers; teachers, priests, and bishops; but General Convention should without question supply the initiative toward a reorganization of the national Department of Christian Education and provide it with a greatly expanded budget for its expanded responsibilities.

In the field of social relations, the Church has a great task which requires vision, wisdom, and resources of men and money. There is a growing realization among people in general that the main trouble with political, economic, and social life today is that it has drifted away from its religious moorings. Even in so-called Christian lands, like our own, secularism (forgetfulness of God and of His sovereign will) is so strong that the forces of religion are almost helpless to influence the course of events. The redemption of society, just as much as the redemption of individuals, is a concern of the national Church, and one of the central features of its program.

A RESPONSIBILITY TO BE MET

This year of 1946 will without question mark a turning point in the history of the Protestant Episcopal Church in the USA. Churchpeople have been busy with other things than the Church's program during the war years; in the wild economic scramble of these postwar days that neglect is all too likely to continue, with the inevitable result of making religion an insignificant spare-time activity in the lives of Churchpeople. It will be up to General Convention to outline a program for the Church so bold, so ambitious, and so demanding of time and money and consecrated effort that every Churchman will understand that being a Christian is his biggest and hardest job in life.

The budget currently proposed by the National Council for 1947—\$3,213,869—does not embody such a program. And yet the Reconstruction and Advance Campaign, although it has not yet attained its objective of \$8,800,000, shows that Churchpeople are becoming aware of their responsibility to the Church and the Church's responsibility to the world. The campaign may well have permanent results in raising the level of giving for the Church's program. It will be up to General Convention to decide just how high to set the sights; and after that, it will be up to every layman and woman of the Church to put the program into effect so that the Church may play its part in building the Kingdom of God in the world.

CHURCH CALENDAR

July

- 21. Fifth Sunday after Trinity.
- 25. St. James.
- 28. Sixth Sunday after Trinity.
- 31. (Wednesday.)

General Convention

ON SEPTEMBER 10, 1946, the attention of Churchmen will be turned toward Philadelphia, where the 55th General Convention of the Episcopal Church will be called to order by the Presiding Bishop and the secretary of the House of Deputies. Participating in that convention will be approximately 150 bishops, and more than 600 clerical and lay deputies, representing 74 dioceses, 16 domestic missionary districts, 12 extra-continental and overseas missionary districts, and one convocation of American Churches in Europe. For ten days the Church's bishops and elected representatives will devote their full time to the Church's business, dealing with a multitude of reports and recommendations, adopting a program and budget for the ensuing three years, and generally concerning themselves with "the care of all the churches."

The scene will be very different from that of the first General Convention, which also met in Philadelphia, from September 27 to October 7th, 1785. At that time, when our nation was young and our Church newly cut free from the leading strings of the mother Church of England, clerical and lay representatives from seven central and southern states met and adopted "A General Ecclesiastical Constitution of the Protestant Episcopal Church in the United States of America." The convention then resolved that the liturgy of the Church of England, with alterations "to render it consistent with the American Revolution and the Constitutions of the respective States," be approved and published; declared the Fourth of July and Thanksgiving Day as days of special thanksgiving to "be observed by this Church for ever"; and adopted a memorial to the archbishops and bishops of the Church of England, "requesting them to confer the Episcopal character on such persons as shall be chosen and recommended to them for that purpose from the Conventions of this Church in the respective States." Connecticut, the only state having a bishop at the time, was not represented in this convention. The presiding officer was the Rev. Dr. William White, who later became the first Presiding Bishop of the Church.

Thus this Church was early launched on its career as an autonomous national Church, in full communion with the Church of England but with its own Prayer Book and its own governing synod, in which from the outset the laity of the Church played an important part. Its original Constitution antedated the Constitution of the nation. A second General Convention in 1786 made further gains, and in 1789 there was a General Convention in which New England, as well as the central and southern states, was represented, and the organization into a House of Bishops

and a House of Clerical and Lay Deputies was completed.

The governmental structure of the Church has from early days combined the traditional synodical organization of the historic Church and the federal organization of the American nation. This is natural, when one considers that many of the same men who shaped the Federal Constitution also developed the Constitution of the Episcopal Church.

SINCE 1786, General Convention has met regularly every three years, and while it has seen many changes and developments, its basic organization has remained the same. From the time the Church had enough bishops to form a separate House, General Convention has been a bi-cameral body. While joint sessions are frequently held, all legislation is adopted by the House of Bishops and the House of Deputies sitting separately. On important matters, the House of Deputies is further separated in voting, when the tally is made by dioceses and orders. Thus all legislation requires the consent of all three of the elements of the Church — the bishops, the clerical deputies, and the lay deputies. And since all of these are elected by the dioceses (except missionary bishops, who are elected by the House of Bishops), the government of the Church is a truly democratic one.

Most of the acts of General Convention may be accomplished by a simple majority vote in each order, with the concurrence of the House of Bishops and the House of Deputies. If there is a difference in the form of legislation or resolutions adopted by the two Houses, it can generally be reconciled by a committee of conference, whose recommendations are passed by both Houses. On two important matters however — the amendment of the Constitution and the alteration of the Book of Common Prayer — a more elaborate procedure is required. In these matters, changes must be passed by both Houses of General Convention, then published to the several diocesan conventions, and finally adopted by the succeeding General Convention by a majority of the active bishops and clerical and lay deputies, voting by orders.

Like most large legislative bodies, General Convention conducts its business largely through committees and commissions. Because of the infrequency and short duration of its sessions, important matters are ordinarily committed to joint commissions, on which bishops, presbyters (the canonical name for representatives in the clerical order), and laymen are equally represented. These joint commissions, many of which have their own budgets, meet as often

s necessary between conventions, and present their findings in reports to which may be appended resolutions, canons, or constitutional amendments recommended for adoption by General Convention. At the present time there are no less than 40 interim committees and commissions, all of which will make some kind of report to General Convention.

But General Convention is by no means a rubber stamp, set up to authenticate the findings of its interim committees and commissions. Its first business, after election of its own officers, is the announcement of committees of each house, and certain joint committees, to pass upon matters referred to them by the Presiding Bishop and the president of the House of Deputies. When any important matter comes up for a vote in either House, therefore, it has been carefully scrutinized by an appropriate committee, and comes in such form and with such recommendation as that committee may determine. It is then open to general debate, amendment, substitution, and other usual parliamentary procedures — and neither House hesitates, in important matters, to take full advantage of these procedures. Thus the measure finally adopted (or rejected) may differ considerably from the original measure, whether introduced by a joint commission or by an individual bishop or deputy.

IN THE late 19th and early 20th century, General Convention was a leisurely affair, lasting two to three weeks and marked by elaborate social functions as well as by lengthy debates in both Houses. Throngs of visitors attended the opening services and other highlights, and filled the galleries for important debates. Wealthy lay deputies came in private railroad cars and rented large houses for receptions and dinners. When General Convention met in Washington in 1898, President McKinley twice entertained members, at a formal reception and at a State dinner, at which the entire Cabinet was present. Church organizations had dinners and exhibits; Church booksellers and supply houses set up temporary branches to supply members and visitors. Church magazines, including *THE LIVING CHURCH*, printed daily newspapers reporting events.

The last such full-scale General Convention was held at Atlantic City in 1934. Since that time, conventions have been shorter and more "streamlined." There has been more and more business to transact, with less time to handle it. The 1937 Convention in Cincinnati, though two weeks long, eliminated many of the "side-shows," as events other than the sessions of General Convention and the Woman's Auxiliary came to be termed. In 1940 and 1943, the pressure of a world at war caused the convention to be cut to ten days, with all but the essentials eliminated. The Convention of 1946, planned in wartime, will also be of this telescoped variety. Whether the great pre-

war conventions, which often attracted as many as 50,000 visitors, will ever be resumed, remains to be seen in later years.

THIS YEAR, General Convention will hold some important elections. The Presiding Bishop, the Most Rev. Dr. Henry St. George Tucker, has reached the canonical age for retirement, so it will be necessary to elect a new Presiding Bishop. A joint nominating committee, consisting of eight bishops (one from each province) and four clerical and four lay deputies (one from each province), will present to the House of Bishops three nominees. But the House may elect any of its members; at the last such election it rejected all three nominations in favor of Bishop Tucker, who had not been nominated. The election must be ratified by the House of Deputies. The new Presiding Bishop will take office on January 1, 1947, and will continue in office "until the first day of January succeeding the General Convention which follows his attainment of the age of 70 years." Thus his tenure of office will depend upon his age at election. The Presiding Bishop-elect is required to resign his previous jurisdiction, to take effect within six months of his assumption of office. At present the Presiding Bishop has no diocese, though he has an official seat in the Washington Cathedral; but the diocese of Virginia has offered to cede Arlington County as the Presiding Bishop's jurisdiction.

The House of Deputies will also have an important election — that of its own president. While this House elects its president and secretary at each convention, it is customary for the president to continue between conventions, in order to make appointments to committees and commissions and to perform certain other functions. At the present time, however, there is a vacancy in this office, and no appointments can be legally made until the vacancy is filled. It would be wise if General Convention would provide for a vice-president to avoid this contingency in future; meanwhile, the secretary, Dr. Franklin J. Clark, is valiantly struggling with this problem as well as those pertaining to his office, subject to the ratification of the new president when elected.

TO THE Churchman, General Convention is an important and often exciting event. It draws the best talents of the Church from the four corners of the nation, and from the overseas missionary jurisdictions, to devote their efforts to the promotion of the Church's work. The most important part of that work (though not the most spectacular) is the missionary program — the carrying out of the Church's primary assignment to go into all the world to preach the Gospel and to baptize all nations.

To the non-Churchman, and particularly to the secular press, General Convention is an enigma. Matters of program and budget, vital to the work of

the Church, are not the stuff of which headlines are made. Far more sensational, in the eyes of the press and the public, are such controversial matters as the plan for union with the Presbyterians and the proposed liberalizing of the marriage canons. These things will make headlines, and it will seem, as it often has in the past, that the Church is about to be split wide open by such issues. Dire predictions will be made, as they have on many a previous occasion.

But the well-informed Churchman knows how to evaluate these matters. He knows that they are of great importance, but he also knows that they are matters that will be dealt with in the orderly manner provided by the Constitution and Canons, and that they are not going to disrupt the Church overnight. While convictions on these subjects are deep-rooted and debate may wax hot, most Churchmen have profound respect for the convictions of other Churchmen, and there is little likelihood that General Convention will be swept off its feet by either of these issues, or by any other issue.

As General Convention will be the center of Churchmen's interest, so too it should be the object of Churchmen's prayers. Many of our parishes are already using the official prayer for General Convention, on page 36 of the Prayer Book, and we trust that all of them will do so as the time for the convention draws nearer. Individual Churchmen may use the same prayer, or they may follow the schedule of intercessions in our columns, adapted from the admirable "cycle of prayer for General Convention" set forth by Bishop DeWolfe of Long Island.

The General Convention of 1946 stands in the direct line of a long and honorable tradition. It is probably the most thoroughly representative ecclesiastical body in Christendom, at the same time preserving the order and traditions of the historic Church throughout the ages. The Church may well be proud of its General Convention, and of the combination of the traditional order of the undivided Church with representative democratic government for which it stands. In our day and age, General Convention is a bulwark of our liberties, against ecclesiastical authoritarianism on the one hand and religious anarchy on the other. Let us thank God for General Convention, and use it for His honor and glory and the spread of His Kingdom.

Marital Theory and Practice

WE HAVE given extended space to the article by Professor Pottle and Fr. Bayne providing a Catholic interpretation of the intent of the commission on Holy Matrimony in drafting its proposed marriage canon.

The article, commenting upon our editorial opposing the proposed canon, deals with a number of points, theoretical and practical. We wish that we

had the space to give as full a reply to the paper as it deserves, but must limit ourselves to brief comment upon the points which seem most important to us.

1. On the Anglican ethos: Actually, it seems to us that, outside of a very small body of dogma, Anglican theology is diverse. What is not diverse is the practical procedure. Everybody knows who is a priest, or bishop, who is confirmed, baptized, etc. because of an agreed procedure, although Churchmen of different schools have widely differing theological conceptions about these vital matters. Under the proposed canon, we do not see how anybody could know whether a particular couple is married or not, for the reasons given in point 2.

2. The definition of holy matrimony incorporated in the proposed canon contains too many adjectives. What constitutes "mystical union"? Or "spiritual union"? While these adjectives would be as we said in our previous editorial, unexceptionable if the Church were of one mind on the subject of Holy Matrimony, it seems to us that they are so vague that they open up the field to the invalidation of almost any marriage; and certainly to the invalidation of any marriage which has led to legal separation of the spouses. With entire good faith a Liberal bishop or court could conclude that any sort of irritation or ennui or difference of devotional outlook constituted "spiritual disunion." We must repeat here that if Christ meant that only those marriages characterized by sweet concord were indissoluble, He was wasting His breath in forbidding divorce; for such marriages are not the kind that lead to divorce. Christ's opinion was not the liberal opinion, either of His day or of our own; that is what the Southern Evangelical dioceses, who believe that Christ is to be taken seriously, present as firm a front on the matter as the Anglo-Catholic dioceses.

3. Our difference with the Commission thus rests upon a theoretical as well as a practical basis. We think that marital cases should be judged by hard-and-fast objective tests, because marriage is a hard-and-fast objective thing. People are not "some what married" or "probably married"—they are either actually married or actually not married. It is not always easy to judge particular cases. In fact it is sometimes very difficult, sometimes impossible to do so. But in the vast majority of cases, the facts are fully determinable by reference to objective standards. The old legal maxim that hard cases make bad law should be remembered by the Commission. The law against theft should not be either repealed or made subject only to the whims of courts and judges in order to deal with those marginal cases in which it is difficult to establish whether the act was really theft or in which the extenuating circumstances are so great as to remove or mitigate guilt. Hard cases must always be decided in extra-legal fashion. The present canons provide for just such an extra-legal

procedure [Canón 15, Section 3 (a)] in marital cases, admonishing the Bishop to take into consideration "the godly discipline both of justice and of mercy."

4. We agree that the absence of consent nullifies a marriage valid in all other ways; and we agree so that the Church and the State have the right and duty to adjudge incompetent persons as incapable of giving such consent. But to stretch the doctrine of consent to cover every shadow of doubt or mental reservation or theological error which might lurk in the human mind is to destroy any reality of consent. Marital consent is the decision of A to get married to B, in the simple and nonphilosophical sense in which people usually think of getting married. It is vitiated by fraud or idiocy; there are borderline cases of dishonest intent or feeble-mindedness or temporary mental aberration or psychic coercion; but for reasonably normal persons under reasonably normal conditions the obligation once undertaken must be regarded as binding for life even if undertaken with a measure of equivocation or reservation—such as a belief that divorce is permissible.

We believe that the table of impediments in the existing canon is not wholly adequate, and that the canon needs amendment in other ways. Yet we do not feel that a canon designed to release people from marriages that have turned out to be unsatisfactory can make any claim to represent the mind of Christ; and even after reading the article by Professor Pottle and Fr. Bayne, we feel that the proposed canon seeks to do just that: it seems to us to invite Church-people to do something that our Lord characterized as "adultery"—namely, to marry another husband or wife while the former spouse is still living.

College Work

WE HOPE the Church Society for College Work will receive enthusiastic and favorable response to its appeal for additional funds for its postwar work on the campuses. The immediate program is to place 100 returning Army and Navy chaplains in key college centers, where they may utilize their wartime experience in youth leadership to the best advantage. On July 1st the Rev. C. Leslie Glenn, recently returned from service as a Navy chaplain, resumed his duties as president of the Church Society for College Work, and its headquarters was moved from Michigan to 821 16th St. N. W., Washington 6, D. C. During his war service, the society was headed by the Rev. Charles H. Cadigan, who will continue as vice-president.

The society notes that college and university enrollments are expected to double by 1948 from the wartime figure of 1,172,000. A late government report states that 620,465 veterans are already studying, aided by the GI Bill of Rights. These men are

the future leaders of both Church and State; if this country is to exercise a Christian and moral leadership at home and abroad it is vital that the message of the Church be vigorously presented to them. The college program is one of the most hopeful phases of the Church's work, and it is good to know that it is being carried forward with vision and foresight by the Church Society for College Work. Upon the favorable response of the Church to the appeal of this society for membership and support depends in large measure the success of that program.

Europe's Jews

WE ARE NOT among those who have pat answers for the problem of Palestine, or for the question of political Zionism. We have the greatest sympathy for the Jewish aspiration for a national homeland in Palestine; but we also have great sympathy for the Arabs who are already there. We find it difficult to reconcile a belief in democracy with the aim of importing a large alien population into a land where a considerable part of the present inhabitants openly oppose them.

But this we do know. While the world in general, and Britain and America in particular, are playing politics with the Palestine problem, thousands of Jews are dying in Europe. It is estimated that 6,000,000 Jews met death in Hitler's ghettos, concentration camps, and murder factories. Perhaps 1,500,000 remain alive in Europe today. But many of these are still living in concentration camps, and for a great many of them conditions are not much better than they were in the days of Nazi supremacy.

The Anglo-American committee of inquiry, after careful investigation, endorsed President Truman's recommendation that 100,000 of these Jews be admitted to Palestine immediately. The British government has rejected the request, unless the United States is willing to back it up with military force. This we are naturally unwilling to do.

Meanwhile the European Jews, unwanted by any of the nations, continue to languish and die in internment camps. What is to be their ultimate fate? Are they to be left to the doubtful mercies of the hostile populations of the countries in which they exist? Are we to maintain them indefinitely in camps for displaced persons? Or will the conscience of the civilized world be aroused to the point where they will force politicians to find a place for the Jews—if not in Palestine, then somewhere else?

At Nuremberg the Nazi leaders are on trial for their cruelty and inhumanity to all who would not fit into the Nazi pattern of brutality and aggression. Let us be sure that, as we condemn them, our own hands are not stained with the blood of the European Jews who survived Hitler only to find that they are also rejected by Hitler's conquerors.

In Defense of the Proposed Marriage Canon

By Frederick A. Pottle and the Rev. Stephen F. Bayne, Jr.*

THE LIVING CHURCH's editorial for April 14, 1946, "As Long as They Both Shall Live," is to be commended for fixing attention on the two important questions which must be answered when the General Convention votes upon the new marriage legislation proposed by the Joint Commission. There are really only two: Is it sound theology? and, Will it work? But it is our humble conviction that serious discussion of this very serious subject demands more rigorous analysis than was provided by that editorial; in fact, we suspect that if the editor had made a more rigorous analysis, he would not have found himself able to say "No" so confidently to both questions. The following article is offered as a friendly explanation of the principles of the proposed canon as two members of the Joint Commission see them. It represents our personal views, and should not be regarded as an official statement of the Commission. We have tried to avoid the polemical tone and the polemical attitude. If we make frequent reference to statements contained in the editorial, it is because that is the most economical way of developing the exposition.

In its essential character or ethos, the Episcopal Church combines a firmly stated traditional or historic theology with a much more loosely stated and democratic procedure. There has always been a tension in the Church between those who wish to make the discipline more logical and rigorous and those who wish to make the theology more vague and subjective: between those whose chief emphasis is on theory and those whose chief emphasis is on particular moral problems. Both groups have a right by peaceful methods to try to bring the laws of the Church more closely into accord with their views. But it must be fairly obvious that the report of a really representative Commission of the Church will tend to express the ethos of the whole body as it at present exists; that is, will continue the tension. And the tension is not too confidently to be deplored as a mere historical accident. There are many who feel that in it has lain, and lies, the peculiar virtue of our Church.

PRINCIPLE AND PROCEDURE

The proposed canon combines a firm and explicit statement of traditional theological principle with a procedure which allows the bishops, in the begin-

ning at least, considerable latitude of interpretation.

It is of utmost importance to distinguish the theology underlying the canon from all procedures devised for applying that theology to concrete human situations. Anglicans in discussing the marriage legislation of the Church too often talk as though both were divinely fixed. They were not. Our Lord gave a pronouncement which the historic Church considers adequate for fixing the theological principle, but He gave nothing more. The application of that principle has always been a problem for the Church, and there is no reason to suppose that it will ever arrive at a completely final solution. The principle, we repeat, must be regarded as divinely fixed; the procedures we may on the contrary regard as a perennially legitimate subject for human investigation. And that is putting it too mildly. It is not only the Church's right but its duty to continue to study its marriage legislation in order to assure itself that its practical procedures for mediating the divine pronouncement are the most effective that it can devise. Any Christian who assumes that the Church's laws governing matrimony were laid down by Christ Himself, or by the Apostles, or even by the first ten centuries of the Church, is simply talking ignorantly. The Church's laws of matrimony have been the result of a continuous historical development; and if there is any principle absolutely fundamental to the acceptance of an historically developed position it is that history is never finished.

WHAT IS MARRIAGE?

Christ, we believe, told us that marriage cannot be dissolved, but He did not tell us in practical language what a marriage is. It is generally assumed—the editor assumes it—that everybody knows, but as a matter of fact it is a question of the very greatest complexity, one concerning which it is easy to demonstrate the inadequacy of merely commonsense answers. Is marriage in the Church's sense synonymous with sexual union? Nobody but Martin Madan has ever maintained so. By that theory a man would be married to every woman with whom he had ever had sexual intercourse, and we should have to restore the concept of polygamy. Is marriage in the Church's sense synonymous with a matrimonial contract as defined by the secular state? Our Church expressly denies it. In the eyes of the state any remarriage after a competent divorce is

just as valid as the original contract. Our present official legislation implies that such a second marriage is valid only if the original contract was expressly dissolved because of adultery. The Roman Church and the other branches of the Anglican Communion deny that a marriage bond that really exists can be dissolved for adultery or any other offence.

The commonsense definition of most conservative Anglicans, though few of them have ever thought it out, is probably something like this: Any civilly valid contract of marriage is valid in the Church's sense provided that it was not entered into in violation of the Church's prohibition of divorce. You have contracted an indissoluble marriage, in other words, if you are free and competent, do not already have a living spouse, and have satisfied the laws of the state governing marriage.

But how justify the proviso? What right have we to accept the definition of the state and then depart radically from it? The only logical answer is that we do not really accept the definition of the state at all. We have a definition of our own, based upon quite different assumptions from those of the state, but our definition happens to overlap that of the state in much of its matter. *The Church has its own definition of marriage, and in its legislation is talking about a different status from that defined by the civil state.* Any Anglican who thinks that this is not so should work not for a revision of the Church's canon but for its complete abolition. There is just as much a divine prohibition of murder, and of theft, as there is of divorce, but the Church has no canons on murder and theft. It has no canons because it sees eye to eye with the secular state with regard, at least, to the acts of theft and murder. Let us be very clear on this point: unless the Church means by marriage something different from what the civil state means, we have no right to have a marriage canon at all.

The law of the state says that marriage is a life contract, which, in practically all jurisdictions, can be dissolved for cause, like any other contract. The canon law of the historic Church of the West says that the marriage of baptized persons is a sacramental status created by the free consent of the parties thereto, and is indissoluble. It is futile to attempt to merge the two definitions, for they are fundamentally discrepant. A clergyman in this country who solemnizes a marriage is officiating in two functions, not

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one. In the eyes of the state he is a licensed officer performing a function which a justice of the peace could perform just as well; if he attempts to impose obligations beyond those implied in the civil contract, the law does not recognize them. In the eyes of the Church he is witnessing and blessing a sacramental union which the parties create by their mutual consent. If the parties do not give their consent in the canonical sense, a valid civil contract of marriage may have been created, but a sacramental union was not.

It is our belief that the theological principle stated in the proposed canon contains no novelties: it is the developed historic position of Western Catholicism. Marriage is a physical, spiritual, and mystical union of a man and woman created by their mutual consent of heart, mind and will thereto, and is lifelong; but when facts are shown to exist or to have existed which manifestly establish that no marriage bond as the same is recognized by this Church exists, the same may be declared by proper authority."

With regard to this definition—the foundation of the proposed canon—the Editor of THE LIVING CHURCH is not entirely clear. He says in one place that "would be unexceptionable if the Church were of one mind, or even nearly of one mind, on the subject." The sentence would better have been put in the form, "The theology of the proposed canon is unexceptionable, but in the absence of stated specific objective grounds for determining the validity or nullity of marriage, intolerable abuses would result from its adoption." For of course the ultimate soundness of the principle is not in the least affected by divisions in the Church. Yet the greater part of his editorial is an attack on the theology of the canon, which he finds far from unexceptionable. Or rather, to be strictly fair, it is an attack on the Commission's preface to the canon, especially in one sentence of that preface: "It is, we think, true that in most marital failures the parties were never married as the Church conceives marriage."

That sentence was undoubtedly unfortunate; it has now been deleted, and will not appear in the report submitted to the General Convention. But we think that it was unfortunate not because it was wrong but because it was not sufficiently explained. We believe that the theology of the canon is really of a sort acceptable to the editor of THE LIVING CHURCH, but that he and the Commission differ, perhaps irreconcilably, in the matter of discipline or practical procedure. At any rate, let us try in future discussion to make that not very difficult analysis. If the theology of the proposed canon is sound, let that point be admitted and removed from debate. If it is not sound (and we present the canon humbly for the criticism of theologians

abler than ourselves), let the attack be centered clearly and firmly there. Nobody wants to pass a canon that is based on wrong theology, even if it were agreed that it was practically workable. On the other hand, a man might well vote for a canon which he considered sound in principle, but which contained certain practical provisions which he considered objectionable.

TEST OF NULLITY

The real issue, we repeat, between the Commission and the editor of THE LIVING CHURCH seems not to lie on the theoretical side but on the practical. The editor believes that it is not practical under any circumstances to test the ecclesiastical validity of marriage by any but rigidly objective tests. We believe that with proper restrictions it may be practical. But of course the editor does not really believe, as he implies, that an insistence on objective standards is anything but a practical concession. The subjective factors are the real ones; if ecclesiastical legislation has hitherto refused to take them into account, it has been because it has despaired of getting at them. Like secular law in the administration of justice, it has relied on external, verifiable data for establishing what it knows quite well to be matters not fully capable of demonstration by such methods. Catholic theologians recognize this very clearly in their distinction between the external, or judicial, forum, and the inner forum, or forum of conscience. The Roman Catholic canon law of marriage restricts its investigation of nullity to the external forum—largely to the sort of testimony which would be acceptable in a secular court of justice—but its theologians have no doubt that the inner forum is superior. Some of them, at least, go so far as to assure the faithful that if in their conscience they know the judgment of the court in matrimonial matters to be contrary to the facts, they must follow their consciences even if it results in their excommunication.

The editor of THE LIVING CHURCH surely does not believe that the public recital of marriage vows creates in a magical and mechanical fashion that mystical bond which Our Lord declared to be indissoluble. He merely means that it is prudent as a practical rule to assume that it does and to demand proof of the contrary. The bond is created when the partners actually *do* the thing of which the words are merely the expression: that is, give themselves for life to each other without equivocation or reservation, give effective consent. If they do it when they recite the vows, as presumably the majority of well trained Christians do, then the marriage is genuine *ab initio*, and is indissoluble. But one cannot set up a theory of marriage based on the doctrine of consent and then

play fast and loose with it. It must equally be concluded that if the parties do not really give consent when they recite the marriage vows, no mystical bond is created by the ceremony. To illustrate. No serious Catholic theologian would maintain that a valid marriage was created by the public recital of vows by two persons who had made a secret agreement to seek a divorce if the relationship turned out to be unsatisfactory. Roman Catholic procedure would refuse to grant relief on such grounds alone, but it would not say, "Your marriage, whether it suits you or not, is perfectly valid." It would say, "The Church will not pronounce your marriage null, because it would not be in the interests of discipline. But if what you say is true, your marriage is null, and your sexual relationship is sinful. But you can remedy the situation. Give your consent *now* and make your relationship a true marriage."

The editor of THE LIVING CHURCH believes that the vast majority of the legalized sexual unions in this country which end in failure and divorce are the sort of unions which Our Lord said could not be put asunder. But immediately afterwards he undercuts his position by referring to "the surrounding pagan matings" which somehow or other call for vigorous action by the Church. What is his ground for this crucial distinction? Is remarriage after civil divorce the only thing that makes a mating pagan? One simply cannot make theoretical distinctions of this sort without carrying them through. If it is once granted that civil marriage is a different thing from Christian marriage and that the Church's law of indissolubility applies specifically to the latter, it becomes not merely legitimate but also necessary to inquire into the nature of Christian marriage and the status of those other unions which can by no ingenuity of definition be brought under that heading. The editor of THE LIVING CHURCH makes much of the testimony of the early Church. The fact is that one of the very oldest Christian documents we possess (St. Paul's First Epistle to the Corinthians) shows the great Apostle hardly 20 years after the Crucifixion wrestling with this problem and forced by his own admission to "develop" the Lord's teaching. When in the preface to the report we stated that we thought it true that in most marital failures the parties were never married as the Church conceives marriage, the reference was not to the relatively few failures that come painfully to the official attention of the Episcopal Church, but to *all* the marital failures in this extremely secular country and age. And admittedly the statement should have been qualified by the further remark that the Church does not have to acquiesce tamely in the will of its members to terminate a civilly valid status of marriage

because they have found it unsatisfactory. If the parties are free and competent, it should in the interests of polity and discipline tell them to *make* their union a Christian marriage, and should refuse to give them any subsequent relief if they disobey.

But the question is precisely whether they are free and competent. In point of fact, many marital failures present situations much less clear-cut, situations in which this unquestionably correct general counsel, if it can be applied at all, can be applied only as a safeguard of standards. The marriage vows are the most massive possible affirmation of human freedom in this world. The whole theological background of the proposed canon presupposes this and is based upon it. But is it true that a 17-year-old boy who, in loneliness and abnormal excitement marries a girl whom he did not know ten days before, who discovers after a year or more of absence that he did not know her, and that neither had any intention of marrying as the Church conceives marriage—is it true that he was in any proper sense “free” to enter that holy estate? Is a man who retreats into a seemingly impregnable fastness of alcoholism “free” or “competent” to marry? Is a woman who requires and uses her husband simply as a foil to her own consuming hatreds “free” to marry?

It may be, of course, that they are; and it is certainly the part of the prudential pastorate of the Church to enlist every tension and discipline which will encourage them to discover and establish their freedom. But a refusal under any and all circumstances to investigate does not of itself create freedom and competence in those whose marriages have failed. To say *tout court* that the Church must not venture into this difficult and shadowy area is to deny one great field of the pastoral ministry. In the secular court the magistrate is required every day to venture into it and to determine—as, for example, in sanity hearings—where the limits of true freedom and responsibility lie. We are not willing to say that the Church ought to be less ready to accept this troubling and urgent commission, and to advance the frontier of discipline as the frontier of man’s knowledge of himself is advanced.

The defective will may many times be suspected of being simply a defective soul in action—defective in a way which our present canonical provisions for annulment hardly begin to cover. And even when the will is not so much defective as untrained and unformed, the damage in many cases has been done, the marriage wrecked, and the disabilities incurred long before the Church becomes a party to the situation. Suppose that the step of civil divorce has already been taken before the person became a member of this Church, before he even knew what the Church’s teaching on the

subject of marriage was? Granting that he is now free and competent, is it so clear that the Church should refuse to declare null a union which it is satisfied is not a Christian marriage and which, in every practical sense, is irrevocably terminated? Let us be clear again on this point. If it refuses to do so, it will be on grounds of discipline, not on grounds of theory: because it feels that its prohibition of divorce cannot be maintained in practice if civilly valid unions are declared not to have been marriages in its own sense.

THEORY AND REALITY

The whole question is, how far can the Church safely go in applying pure theory to the practical situations of a sinful world? The real issue between the editor of *THE LIVING CHURCH* and the Commission lies there. And it is a real issue, one on which it is by no means easy to come to a confident conclusion. But let us get down to the real issue and not confuse ourselves by imperfect analysis. The editor of *THE LIVING CHURCH* may feel that our proposed legislation is utopian, and he may be right. That is a legitimate opinion, one which a serious and reasonable man might hold, though we do not hold it. We do not think that he has demonstrated its theoretical unsoundness.

All ecclesiastical legislation concerning marriage must in the final analysis be tentative and imperfect, because its practical procedures must be determined by an empirical judgment. The ideally perfect arrangement would be one that made possible an equitable judgment of each case on its actual (not merely its legal) merits. In practice the total good always requires that certain restrictions and limitations be imposed on individual rights: that to a very considerable extent we substitute the concept of legal justice for absolute justice. The question is, how many safeguards do we need? That, we repeat, is a question that in the nature of things admits of a merely empirical answer. The refusal to investigate any and all cases of civil divorce is merely an empirical judgment, a safeguard, and it is not true that the proposed canon does not have important and carefully considered safeguards. Since some of them were not mentioned in the editorial of *THE LIVING CHURCH* and others were not presented fully, we ask leave to end this article by a review of them.

RESTRICTIONS ON JURISDICTION

In the first place, if the proposed canon is adopted, the Episcopal Church for the first time in its history will impose a proper canonical restriction upon its jurisdiction in affairs of matrimony. Its ministers in future will solemnize no marriages unless one at least of the parties has received Holy Baptism. (This does not deny the right of any minister

to require that *both* parties be baptized if his conscience demands it. The proposed canon, like the existing one, frees any minister from the necessity of solemnizing any marriage of which he disapproves.)

The ministers of this Church, as now, will be able to solemnize the marriage of Christians not members of this communion, provided that neither of the parties is by a former ceremony of marriage the spouse of a person still living. But in the case of persons whose marriage has been dissolved by a civil divorce and whose spouses are still living, a further very important restriction is imposed. No divorced person not a member of this Church in good standing may apply for a determination of his marital status. This eliminates at a blow a great number of the most troublesome cases that a Church has to face if it admits the possibility of Christian marriage after civil divorce: the people who have no interest in the Church and no active connection with it but who for social reasons want a church wedding. It should be realized that our present canon imposes no such restriction. A person not a member of this Church, even an unbaptized person, can now be married in the Church after civil divorce by proving that the divorce was granted on the ground of adultery and that he was the wronged party.

STRICTER PROCEDURE

The procedure for determining marital status under the proposed canon is more rigorous than that of the existing legislation. The present canon in effect requires merely that the applicant submit a copy of the court’s decree and record, with proof that the defendant was personally served or appeared in the action. Under the proposed canon the applicant must present evidence of a much more comprehensive nature. And adultery (even if proved) ceases to be a sufficient ground for favorable action. As before, the applicant must wait a year after the granting of a civil divorce before he can make application for determination of his marital status. We do not believe that the bishops will be overwhelmed with applications. They *ought* no doubt to receive a great many, but the sad fact is that very few persons at the present time will submit themselves to so much trouble. The person who conscientiously goes through with the procedure will at least have given evidence of his earnestness and sincerity.

It is maintained that since the canon provides no objective tests by which the bishops and courts must determine the cases referred to them, wide differences in practice will result: that we shall have “strict” dioceses and “Reno” dioceses.

This is certainly possible. But the critics of the canon have generally failed

realize how powerful a restraining and equalizing effect the diocesan courts and the General Marriage Commission will ultimately exert. The bishop must secure the advice of his court. In practice this court will be made up of lawyers who will contain legal representation, and lawyers generally are conservative people. The bishop can overrule his court, but in practice very few bishops will consistently do so. The ordinary bishop for very human reasons wants to share the responsibility for this kind of decision just as far as he can. All divided opinions of the courts must be reported to the General Commission, and this commission will by definition be made up of canonists. The Commission must review all the cases referred to it, must give its own opinion, and must print this opinion and send it to all the bishops, not merely to the bishop of the diocese in which the case originated.

The object of this procedure is to develop a body of precedents which will guide the bishops and diocesan courts in their future decisions. Such precedents will gradually furnish that body of tests which the canon deliberately omits. This is the principle of the English common law, the system which has guaranteed the fundamental liberties of the English-speaking peoples from time immemorial. How many of us realize that for any number of the most important "laws" in America and England there is not and never has been a shred of statutory definition? The "laws" consist of precedents, reports of actual concrete cases in which particular principles have arisen.

There is no reason to suppose that under this system a satisfactory uniformity of practice will not ultimately result. If any bishop is out of line, the fact will soon become known not only to that bishop but to the whole Church. Few bishops, we repeat, care to take the responsibility of such notoriety.

NEW TESTS OF VALIDITY

The real question, we think, is not whether we should finally achieve substantial uniformity, but whether we can tolerate differences in practice while the body of precedents is being collected. And in deciding on that issue we should not weigh the possible abuses of the proposed canon against an imagined state of perfection. We should weigh them against the present system, in which, in spite of very narrow and rigid statutory definition, we actually have considerable differences of practice.

To us there is something very attractive in the proposal to start merely with a firm theological principle and to develop the tests for validity from a fresh study of cases in the light of present-day history. The legislation of the Roman Church, so admirable in many ways, must often strike even a sympathetic

observer as distressingly medieval, and for a very good reason: it is medieval. It gives too great prominence to features which could have developed only in the particular historical climate of the Middle Ages.

THE ALTERNATIVE

It is our conviction, based on five years of active membership in the Joint Commission, that this Church will not accept the full historic theory of marriage if it is accompanied by an exhaustive statutory listing of causes of nullity like that of the Roman code. To bring forward such a canon would be the surest possible way to alienate large numbers of bishops and deputies and to cause them to turn to a canon based on a radically unhistoric theology. The conservatives in the Church, we think, do not realize how generous an assertion of historic and Catholic principles the theological theory of the canon of 1943 and of the proposed canon is. For Anglo-Catholics, because of a fear of practical abuses, to urge the defeat of a canon which, by their own principles, bases itself on a sounder theology than

the present one, may not be the most prudent procedure. The action of the last General Convention should make clear to them the very real possibility that if they are not willing to make some concessions on the side of practice, they may wake up to find that the Church has in fact adopted a canon of no recognizable theology, based simply on compromise and expediency.

We believe that this Church should accept the solemn obligation of administering God's truth to souls lost in the purposeless, broken, pagan matings of our time. We are not accepting that obligation now. Our present canon is a retreat from the difficult and dangerous tasks that obligation imposes. The proposed canon is an attempt, we believe theologically sound and within the scope of practical employment, to meet that obligation fairly, and to explore and prepare for even more definitive and practical legislation in years to come. It is our conviction that it should be judged on that basis, not against a background of either an imagined perfection in the past, or a clarity and simplicity in human affairs which simply do not exist.



BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

Novel of Jewish Quest

THE SON OF THE LOST SON. By Soma Morgenstern. Translated by Joseph Leftiwick and Peter Gross. New York: Rinehart & Co., Inc., 1946. Pp. 269. \$2.50.

After a rather slow beginning, Soma Morgenstern in his first novel spins for us a very interesting tale, employing a plot that is simple and a theme that is old.

Devout Velvel Mohilevski, a Polish Jew, is going to a great Congress of Orthodox Jews in Vienna in the year 1928. Attending ostensibly as a delegate, he is actually planning to inquire after the whereabouts of the son of his apostate brother, Joseph Mohilevski. The gradual revelation of the cause for his brother's apostasy and the seeking for and finding of Alfred, Joseph's son, completes the story. Interwoven into the fabric is the description of Alfred's own struggle in a quest for a satisfying faith.

Some of the lesser characters, such as pessimistic Pessa Milgram, the housekeeper, and Dr. Stefan Frankl, Alfred's guardian, will not soon be forgotten; nor will the petty and amusing bickerings between Yankel Christampoler, the bailiff, and Velvel.

There is an undercurrent of dry humor running throughout. Last but not least should be mentioned the vivid and

moving descriptions of the various Jewish ceremonies and services.

In view of the prevailing anti-Semitism, we recommend this novel as a portrayal of a true Jewish character.

ERWIN A. THOMAS, SSJE.

In Brief

One Thousand Poems for Children (selected and arranged by Elizabeth Hough Secrist. Philadelphia: Macrae-Smith Co., 1946. Pp. 601. \$3) represents a considerable task of sifting, screening, and selecting. The result is a volume which may go far toward introducing children to the understanding and love of poetry. About one third of the book consists of "Poems for Younger Children"; the rest is "Poems for Older Children." In each division there are ten suitable classifications, such as "Cradle Songs," "Riddles and Finger Plays," "The Great Outdoors"; and "Stories in Verse," "Poems of Patriotism and History," "Poems of Reverence." In the collection one will find many old favorites, by authors great and small, and much excellent but heretofore not well known verse. One is pleased to find such great poems as St. Francis' "Sermon to the Birds" and Milton's "Sonnet on His Blindness" among the selections for "older children." There are complete indices by authors, by first lines, and by titles.

H.B.V.

Deputies and Alternates to General Convention

Philadelphia, Pennsylvania, September 10-20, 1946

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Clerical and Lay Deputies: Rev. A. E. Swift, 281 4th Ave., New York City; A. J. Allen, 2112 E. Maple St., Enid, Okla.

DIOCESE OF HARRISBURG

Clerical Deputies: J. R. Leatherbury, 806 13th St., Altoona, Pa.; P. S. Atkins, 663 Linden Ave., York, Pa.; F. P. Davis, 844 W. 4th St., Williamsport, Pa.; H. W. Becker, 321 W. Chestnut St., Lancaster, Pa.

Lay Deputies: J. I. Hartman, 924 Marietta Ave., Lancaster, Pa.; Dr. J. D. Denney, 30 S. 2nd St., Columbia, Pa.; Lesley McCreath, 236 Liberty St., Harrisburg, Pa.; S. S. Schmidt, 932 S. Beaver St., York, Pa.

Clerical Alternates: A. G. W. Pfaffko, Blue Ridge Summit, Pa.; R. T. McCutcheon, The Rectory, South Mountain, Pa.; A. H. Head, 53 Walnut St., Wellsboro, Pa.; C. P. James, 227 Cherry St., Columbia, Pa.

Lay Alternates: C. L. Miller, 53 N. Duke St., Lancaster, Pa.; F. E. Armstrong, 101 N. 17th St., Camp Hill, Pa.; C. W. Herdic, 429 Pine St., Williamsport, Pa.; G. L. Low, Bloomsburg, Pa.

DISTRICT OF HONOLULU

Clerical and Lay Deputies: Rev. Wai On Shim, 1040 Pua Lane, Honolulu, Hawaii; Kenneth Day, 2703 Terrace Drive, Honolulu, Hawaii.

Clerical and Lay Alternates: Rev. R. M. Trelease, St. Andrew's Cathedral, Honolulu, Hawaii; R. B. Anderson, Bank of Hawaii Bldg., Honolulu, Hawaii.

DISTRICT OF IDAHO

Clerical and Lay Deputies: A. E. Asboe, 755 N. Arthur, Pocatello, Idaho; R. F. Goranson, University of Idaho, Southern Branch, Pocatello, Idaho.

Clerical and Lay Alternates: Rev. E. L. Rolls, P. O. Box 467, Twin Falls, Idaho; S. G. Moon, Owyhee Hotel, Boise, Idaho.

DIOCESE OF INDIANAPOLIS

Clerical Deputies: William Burrows, 402 N. Meridian St., Indianapolis, Ind.; E. A. Powell, 126 E. 43rd St., Indianapolis, Ind.; Thomas Mabley, 215 N. 7th St., Terre Haute, Ind.; T. R. Thrasher, 3261 N. Meridian St., Indianapolis, Ind.

Lay Deputies: R. H. Sherwood, 2847 N. Meridian St., Indianapolis, Ind.; H. T. Griffith, 5760 N. Pennsylvania St., Indianapolis, Ind.; W. W. Hammond, Circle Tower, Indianapolis, Ind.; W. B. Conner, Jr., 817 E. 57th St., Indianapolis, Ind.

DIOCESE OF IOWA

Clerical Deputies: C. J. Gunnell, Waterloo, Iowa; S. M. Fullwood, Muscatine, Iowa; L. S. Burroughs, Ames, Iowa; G. V. Smith, Des Moines, Iowa.

Lay Deputies: C. M. Cochran, Davenport, Iowa; H. L. Horton, Des Moines, Iowa; G. W. Martin, Iowa City, Iowa; J. A. Thompson, Clinton, Iowa.

Clerical Alternates: D. A. Loferski, Cedar Rapids, Iowa; F. W. Putnam, Iowa City, Iowa; F. B. Shaner, Sioux City, Iowa; F. G. Williams, Clinton, Iowa.

Lay Alternates: J. S. Cutter, Shenandoah, Iowa; L. C. Dailey, Sioux City, Iowa; J. W. Irons, Mason City, Iowa; Harry Phillips, Dubuque, Iowa.

DIOCESE OF KANSAS

Clerical Deputies: C. W. Nau, 1811 Washington Blvd., Kansas City, Kans.; S. E. West, 3750 E. Douglas Ave., Wichita, Kans.; F. W. Litchman, Box 135, Chanute, Kans.; W. J. Heilman, 11 E. 9th St., Emporia, Kans.

Lay Deputies: Hon. William Beall, 801½ 5th St., Clay Center, Kans.; Dr. H. O. Bullock, 1229 N. 3rd St., Independence, Kans.; Dr. Harold M. Glover, 221 E. Broadway, Newton, Kans.; C. A. Hyer, Hycrest, Olathe, Kans.

Clerical Alternates: J. W. Day, The Deanery, Topeka, Kans.; E. O. Minturn, 8 N. Holbrook, Ft. Scott, Kans.; S. E. West, Jr., 505 Kearney Ave., Atchison, Kans.; S. A. McPhetres, 315 W. 4th St., Junction City, Kans.

Lay Alternates: C. R. Rosencranse, 701 W. Euclid Ave., Pittsburg, Kans.; Henry Otto, Box 504, Manhattan, Kans.; C. G. Nomelli, 321 S. Highland Ave., Chanute, Kans.; Forrest Howell, Clay Center, Kans.

DIOCESE OF KENTUCKY

Clerical Deputies: R. C. Board, St. James' Rectory, Pewee Valley, Ky.; W. H. Langley, Jr., 200 Kennedy Court, Louisville, Ky.; Custis Fletcher, 365 Wallace Lane, Paducah, Ky.; W. F. Renneberg, 606 S. 41st St., Louisville, Ky.

Lay Deputies: A. G. Robinson, Columbia Bldg., Louisville, Ky.; E. J. Wells, Marion E. Taylor Bldg., Louisville, Ky.; G. E. Straeffler, Sr., 10 Eastover Court, Louisville, Ky.; S. D. Petter, Blandville Rd., Paducah, Ky.

Clerical Alternates: N. E. Wicker, 421 2nd St., Louisville, Ky.; R. D. Bonacker, J. N. Norton Memorial Infirmary, 3d and Oak Sts., Louisville, Ky.; E. T. Rodda, 3838 Cleveland Ave., Louisville, Ky.; H. S. Musson, 3 Country Lane, Louisville, Ky.

Lay Alternates: J. D. Burge, 2439 Ransdell Ave., Louisville, Ky.; J. G. Wheeler, 2501 Jefferson Ave., Paducah, Ky.; J. P. Mallett, Hermitage Hotel, Louisville, Ky.; Sterling Lanier, Cardinal Dr., Hopkinsville, Ky.

DIOCESE OF LEXINGTON

Clerical Deputies: F. M. Cooper, 1117 Bath Ave., Ashland, Ky.; James Kennedy, Christ Church, Lexington, Ky.; David Clark, 241 Desha Rd., Lexington, Ky.; Franklin Davis, 403 W. Broadway, Danville, Ky.

Lay Deputies: C. M. Harbison, Security Trust Company Bldg., Lexington, Ky.; E. L. McDonald, Security Trust Company Bldg., Lexington, Ky.; Herbert Anderson, 224 S. Grand Ave., Port Thomas, Ky.; Henry Soaper, Harrodsburg, Ky.

DISTRICT OF LIBERIA

Lay Deputy: Lafayette Harmon, 281 4th Ave., New York City.

DIOCESE OF LONG ISLAND

Clerical Deputies: H. S. Olafson, 157 St. Paul's Pl., Brooklyn, N. Y.; D. McP. Genns, 67 Moffat St., Brooklyn, N. Y.; W. R. Watson, 167 W. Main St., Bay Shore, N. Y.; H. S. Wood, The Deanery, Garden City, N. Y.

Lay Deputies: Col. J. A. Dykman, 177 Montague St., Brooklyn, N. Y.; A. A. Atha, 664 79th St., Brooklyn, N. Y.; Dr. R. F. Barnes, 170 Remsen St., Brooklyn, N. Y.; F. Gulden, Bayberry Point, Islip, L. I., N. Y.

Clerical Alternates: H. J. Stretch, 86—6th St., Garden City, N. Y.; J. G. Sherman, 6 Commonwealth Blvd., Bellerose, N. Y.; A. E. Saunders, 326 Clinton St., Brooklyn, N. Y.; R. R. Sloane, St. John's Church, Locust Valley, N. Y.

Lay Alternates: F. D. Yates, 650 Ocean Ave., Brooklyn, N. Y.; H. L. Delatour, 185 Montague, Brooklyn, N. Y.; W. F. Leggo, 21 Lawrence Ave., Rockville Centre, N. Y.; J. F. Roeser, 96 Locust St., Floral Park, N. Y.

DIOCESE OF LOS ANGELES

Clerical Deputies: C. R. Barnes, 408 Nutmeg St., San Diego, Calif.; F. E. Bloy, 615 S. Figueroa St., Los Angeles, Calif.; S. C. Clark, 1466 N. Los Rolles St., Pasadena, Calif.; J. F. Scott, 132 N. Euclid Ave., Pasadena, Calif.

Lay Deputies: W. A. Holt, Broadway at 7th, Los Angeles, Calif.; W. M. Hammond, 523 S. Rimpau Blvd., Los Angeles, Calif.; C. M. Gair, 366 N. Van Ness Ave., Los Angeles, Calif.; H. I. Thomas, 215 W. 7th St., Los Angeles, Calif.

Clerical Alternates: Douglas Sheart, 441 W. 78th St., Los Angeles, Calif.; George Davidson, 512 W. Adame St., Los Angeles, Calif.; G. W. Barrett, 239 Stedman Pl., Monrovia, Calif.; H. R. Moore, 853 E. 25th St., Los Angeles, Calif.

Lay Alternates: Col. M. A. Albet, 215 W. 7th St., Los Angeles, Calif.; St. E. L. Coombs, 431 S. Meridith St., Pasadena, Calif.; W. J. Currer, Jr., 1337 N. Mariposa Ave., Los Angeles, Calif.; W. A. Monter, 3902 W. 6th St., Los Angeles, Calif.

DIOCESE OF LOUISIANA

Clerical Deputies: G. M. Jones, 8029 Zimple St., New Orleans, La.; P. P. Werlein, 208 N. 4th St., Baton Rouge, La.; W. H. Nes, 2919 St. Charles Ave., New Orleans, La.; E. F. Hayward, 301 College Ave., Monroe, La.

Lay Deputies: Dr. Warren Kearney, 830 Union St., New Orleans, La.; E. M. Rowley, 619 Baronne St., New Orleans, La.; P. E. James, Hibernia Bldg., New Orleans, La.; O. J. Chamberlain, 609 Carondelet Bldg., New Orleans, La.

Clerical Alternates: J. H. Alves, 1778 Albert St., Alexandria, La.; D. H. Wattlely, 1501 Canal St., New Orleans, La.; R. H. Manning, 509 International Bldg., New Orleans, La.; H. S. Giere, Hammond, La.

Lay Alternates: J. H. Percy, Baton Rouge, La.; M. F. Williams, 317 Baronne St., New Orleans, La.; H. W. Palfrey, Alexandria, La.; A. G. Blacklock, Maritime Bldg., New Orleans, La.

DIOCESE OF MAINE

Clerical Deputies: C. E. Whipple, St. Mary's Rectory, Falmouth Foreside, Me.; C. A. Clough, 11 Summer St., Augusta, Me.; Russell Rubbard, The Rectory, Bar Harbor, Me.; T. G. Akeley, 15 Pleasant St., Gardiner, Me.

Lay Deputies: F. C. Scribner, 41 Belmont St., Portland, Me.; R. G. Kennison, 225 Water St., Augusta, Me.; Dr. K. C. M. Sills, Bowdoin College, Brunswick, Me.; Clarence Little, Bar Harbor, Me.

Clerical Alternates: W. D. F. Hughes, 149 State St., Portland, Me.; V. M. Regan, 119 Coyle St., Portland, Me.; W. E. Berger, The Rectory, Camden, Me.; R. F. Sweetser, 74 Pleasant St., Auburn, Me.

Lay Alternates: Dr. C. S. F. Lincoln, 38 College St., Brunswick, Me.; Dr. Gilmore Soule, Broad St., Rockland, Me.; Austin Beane, 346 Broadway, S. Portland, Me.; James Seawall, Old Town, Me.

DIOCESE OF MARYLAND

Clerical Deputies: H. L. Doll, 24 W. Saratoga St., Baltimore, Md.; D. F. Fenn, St. Paul and 20th Sts., Baltimore, Md.; E. V. Kennan, 811 Cathedral St., Baltimore, Md.; P. J. Jensen, Owings Mills, Md.

Lay Deputies: Randolph Barton, Jr., Mercantile Trust Bldg., Baltimore, Md.; C. R. Bealmear, 16 E. Lexington St., Baltimore, Md.; T. F. Cadwalader, Maryland Trust Bldg., Baltimore, Md.; G. W. Denmead, New Amsterdam Bldg., Baltimore, Md.

Clerical Alternates: R. T. Loring, 4704 Roland Ave., Baltimore, Md.; Daniel Corrigan, 709 Park Ave., Baltimore, Md.; R. H. Baker, Jr., Charles St. and Melrose Ave., Baltimore, Md.; J. C. Wood, 3119 Walbrook Ave., Baltimore, Md.

Lay Alternates: W. K. Barnes, Maryland Trust Bldg., Baltimore, Md.; F. A. Savage, 2 E. Redwood St., Baltimore, Md.; Parsons Newman, Frederick, Md.; S. L. Richardson, Maryland Trust Bldg., Baltimore, Md.

DIOCESE OF MASSACHUSETTS

Clerical Deputies: T. P. Ferris, 283 Clarendon St., Boston, Mass.; G. M. Day, 1 Garden St., Cambridge, Mass.; William Brewster, St. Mark's School, Southborough, Mass.; H. McF. B. Ogilby, 23 Monmouth St., Brookline, Mass.

Lay Deputies: Stoughton Bell, 60 State St., Boston, Mass.; James Garfield, 30 State St., Boston, Mass.; Alexander Whiteside, 30 State St., Boston, Mass.; L. B. Phister, 11 Pemberton Sq., Boston, Mass.

Clerical Alternates: C. L. Taylor, 3 Mason St., Cambridge, Mass.; Whitney Hale, 135 Mt. Vernon St., Boston, Mass.; C. C. Wilson, Beach St., Co-



FIRST WOMAN TO BE DEPUTY:
Mrs. Randolph H. Dyer, elected by the Diocese of Missouri, will be the first woman, if she is seated, to serve in the House of Deputies. A member of St. Peter's Church, St. Louis, she is the granddaughter of the late Bishop Huntington of Central New York and a niece of the late Fr. James Huntington, OHC.

hasset, Mass.; A. O. Phinney, 26 Temple Pl., Boston, Mass.

Lay Alternates: S. C. Rand, 30 State St., Boston, Mass.; Wm. Albert Gallup, 80 Federal St., Boston, Mass.; E. O. Proctor, 50 Federal St., Boston, Mass.; F. A. Parker, Jr., 14 Mugsford St., Marblehead, Mass.

DISTRICT OF MEXICO

Clerical and Lay Deputies: Rev. J. F. Gómez, Alicante 78, Col. Alamos, Mexico, D. F.; H. N. Branch, Artículo 123, No. 134, Mexico, D. F.

Clerical and Lay Alternates: Rev. Alfonso G. Camberos, Nopala, Hgo. Mexico; Dr. Daniel Arellano, Mesones 139, Mexico, D. F.

DIOCESE OF MICHIGAN

Clerical Deputies: Henry Lewis, 306 N. Division St., Ann Arbor, Mich.; C. H. Cadigan, Lone Pine Rd., Bloomfield Hills, Mich.; Gordon Matthews, 63 E. Hancock Ave., Detroit, Mich.; K. B. O'Ferrall, Woodward & Hancock Aves., Detroit, Mich.

Lay Deputies: George Bortz, 2324 Dime Bldg., Detroit, Mich.; W. T. Barbour, 6900 E. Jefferson Ave., Detroit, Mich.; A. F. Plant, 227 Curtis Bldg., Detroit, Mich.; J. R. Watkins, 1022 Ford Bldg., Detroit, Mich.

Clerical Alternates: H. V. Harper, St. Paul's Church, Jackson, Mich.; F. B. Creamer, 61 Grosse Pointe Blvd., Grosse Pte. Farms, Mich.; O. G. Jackson, St. Paul's Episcopal Church, Flint, Mich.; D. T. Davies, 1000 5th St., Bay City, Mich.

Lay Alternates: J. C. Spaulding, 3456 Penobscot Bldg., Detroit, Mich.; Walter Treleven, 4810 Lake Shore Rd., Port Huron, Mich.; Bruce Fayerweather, 4020 Lowell Court, Midland, Mich.; W. H. Meredith, 2064 Penobscot Bldg., Detroit, Mich.

DIOCESE OF MILWAUKEE

Clerical Deputies: F. J. Bloodgood, c/o 281 4th Ave., New York, N. Y.; K. D. Martin, 704 — 59th Pl., Kenosha, Wis.; M. D. Maynard, 1221 N. Marshall St., Milwaukee, Wis.; K. A. Stimpson, 2618 N. Hackett Ave., Milwaukee, Wis.

Lay Deputies: H. T. Foulkes, 828 N. Broadway, Milwaukee, Wis.; Peter Day, 2106 E. Jarvin St., Milwaukee, Wis.; Lorin Kay, 340 N. Plankinton, Milwaukee, Wis.; V. M. Stamm, 3038 N. Summit Ave., Milwaukee, Wis.

Clerical Alternates: G. F. White, 7322 Milwaukee Ave., Milwaukee, Wis.; H. B. Vinnedge, Nashotah House, Nashotah, Wis.; J. O. Patterson, 6 N. Car-

roll St., Madison, Wis.; Alexander Simpson, 905 Main St., Racine, Wis.

Lay Alternates: P. C. Ritchie, Route 1, Box 45, Waukesha, Wis.; Forbes Snowdon, 1739 N. 74th St., Milwaukee, Wis.; P. R. Borman, 1822 College Ave., Racine, Wis.

DIOCESE OF MINNESOTA

Clerical Deputies: J. S. Higgins, 905 4th Ave., S., Minneapolis, Minn.; E. D. Marston, R. R. 1, Minneapolis, Minn.; O. W. McGinnis, 1710 E. Superior St., Duluth, Minn.; P. F. McNairy, 1069 Lombard Ave., St. Paul, Minn.

Lay Deputies: D. E. Bronson, 1300 1st Nat'l Soo Bldg., Minneapolis, Minn.; J. M. Hannaford Jr., 1209 Pioneer Bldg., St. Paul, Minn.; W. R. Webb, Sr., Wabasha, Minn.; F. R. Paine, 1201 Fidelity Bldg., Duluth, Minn.

Clerical Alternates: R. K. Johnson, 64 E. Broadway St., Winona, Minn.; C. B. W. Maddock, 2010 E. Superior St., Duluth, Minn.; E. G. Barrow, Brainerd, Minn.; B. W. Hummel, 4441 W. 50th St., Minneapolis, Minn.

Lay Alternates: J. A. MacKillican, Hibbing, Minn.; Paul Benson, Windom, Minn.; J. W. Gregg, 1813 Irving Ave., S., Minneapolis, Minn.; E. B. Sullivan, Brainerd, Minn.

DIOCESE OF MISSISSIPPI

Clerical Deputies: J. S. Hamilton, Greenwood, Miss.; D. M. Hobart, Meridian, Miss.; H. W. Wells, Laurel, Miss.; O. G. Beall, Indianola, Miss.

Lay Deputies: T. H. Shields, Jackson, Miss.; D. S. Wheatley, Greenwood, Miss.; L. W. Dawley, Jackson, Miss.; Zed Hawkins, Meridian, Miss.

Clerical Alternates: E. L. Malone, Clarksdale, Miss.; G. R. Stephenson, Gulfport, Miss.; C. B. Jones, Columbus, Miss.; W. B. Capers, Jackson, Miss.

Lay Alternates: H. B. Weston, Bay St. Louis, Miss.; I. L. Gaston, Columbus, Miss.; L. G. Spivey, Canton, Miss.; G. D. Berry, Jr., Tunica, Miss.

DIOCESE OF MISSOURI

Clerical Deputies: S. E. Sweet, St. Louis, Mo.; J. F. Sant, St. Louis, Mo.; J. P. Pound, Macon, Mo.; C. D. Kean, Kirkwood, Mo.

Lay Deputies: E. J. H. Shepley, St. Louis, Mo.; Mrs. R. H. Dyer, St. Louis, Mo.; Dr. P. E. Rutledge, Kirkwood, Mo.; J. M. Feehan, St. Louis, Mo.

Clerical Alternates: C. L. Stanley, St. Louis, Mo.; C. C. Wilson, St. Louis, Mo.; J. M. Lichter, Webster Groves, Mo.; W. W. S. Hohen-schild, University City, Mo.

Lay Alternates: A. J. Goodbar, St. Louis, Mo.; Chester Brewer, Columbia, Mo.; Frank Berry, Hannibal, Mo.

DIOCESE OF MONTANA

Clerical Deputies: Elmer Lofstrom, 606 3rd Ave. N., Great Falls, Mont.; N. L. Foote, 9 Kohrs Block, Helena, Mont.; Henry Ewan, 119 N. 33rd St., Billings, Mont.; Thomas Ashworth, Box 495, Butte, Mont.

Lay Deputies: Carl Lanzendorfer, c/o Rev. Henry Ewan, Billings, Mont.; C. Aukerman, c/o Rev. Henry Ewan, Billings, Mont.; A. G. Sundahl, Havre, Mont. The fourth deputy and lay alternates are to be appointed by the Bishop as needed.

Clerical Alternates: C. A. Wilson, 511 N. Park, Helena, Mont.; L. D. Smith, 19 S. Pacific, Dillon, Mont.; George Masuda, 214 2nd St., Whitefish, Mont.

DIOCESE OF NEBRASKA

Clerical Deputies: W. P. Barns, 2325 S. 24th St., Lincoln, Nebr.; H. C. Gosnell, 1222 J. St., Lincoln, Nebr.; F. B. Muller, 323 E. 5th St., Fremont, Nebr.; R. C. Rodgers, 116 S. 9th St., Nebraska City, Nebr.

Lay Deputies: P. F. Good, Security Mutual Bldg., Lincoln, Nebr.; R. D. Neely, 800 Brandeis Theatre Bldg., Omaha, Nebr.; R. R. Reid, 1926 Pepper Ave., Lincoln, Nebr.; H. W. Yates, 6545 Prairie Ave., Omaha, Nebr.

Clerical Alternates: E. B. Asboe, Box 354, Central City, Nebr.; J. B. Hollifield, 505 Lincoln St., Beatrice, Nebr.; L. W. McMillin, 346 N. 13th St., Lincoln, Nebr.; S. G. Sanchez, 1119 N. 21st St., Omaha, Nebr.

Lay Alternates: J. E. C. Fisher, 601 N. 5th St., Beatrice, Nebr.; A. D. Mapes, 615 N. 10th, Norfolk, Nebr.; W. D. McHugh, Jr., 5116 Nicholas St., Omaha, Nebr.; L. E. Smith, Commodore Hotel, Omaha, Nebr.

DISTRICT OF NEVADA

Clerical and Lay Deputies: Rev. T. H. Kerstetter, Box 172, Carson City, Nev.; O. W. Bryan,

1 Maryland Pkwy., Las Vegas, Nev.
Clerical and Lay Alternates: Rev. J. N. Brock-
man, Elko, Nev.; A. G. McBride, 705 Court St.,
Nev.

DISTRICT OF NEW HAMPSHIRE

Clerical Deputies: R. H. Dunn, 101 Chapel St.,
Roslindown, N. H.; N. B. Nash, St. Paul's
Church, Concord, N. H.; Elsom Eldridge, 8 Ab-
bot St., Nashua, N. H.; C. L. Morrill, 86 Locust
St., Dover, N. H.

Lay Deputies: Hon. J. R. Spring, 16 Chester St.,
Nashua, N. H.; E. M. Anderson, 12 K. St.,
Concord, N. H.; R. A. Eckloff, 276 Prospect St.,
Berlin, N. H.; H. K. Davison, 34 King St., Wood-
stock, N. H.

Lay Alternates: H. H. Dudley, Mechanics
Tr'l. Bank, Concord, N. H.; F. E. Everett, 8
Edge Rd., Concord, N. H.; J. S. Barker, Nashua,
N. H.; J. R. McLane, Manchester, N. H.

DIOCESE OF NEW JERSEY

Clerical Deputies: W. H. Stowe, 5 Paterson
New Brunswick, N. J.; R. B. Gribbon, 103
Dove St., N. Plainfield, N. J.; F. M. Adams,
W. State St., Trenton, N. J.; James Richards,
22 E. Maple Ave., Merchantville, N. J.

Lay Deputies: Hon. R. W. E. Donges, Walt-
man Hotel, Camden, N. J.; Hon. F. M. P.
arse, 744 Broad St., Newark, N. J.; A. B.
Gowan, 808 W. State St., Trenton, N. J.; Hon.
McK. Whittemore, 125 Broad St., Elizabeth,
N. J.

Clerical Alternates: A. L. Kinsolving, 22
Rockton St., Princeton, N. J.; R. H. Miller, 219
Philadelphia Blvd., Sea Girt, N. J.; B. McK. Gar-
land, 33 Throckmorton St., Freehold, N. J.; R. G.
Williams, 62 Delaware St., Woodbury, N. J.
Lay Alternates: Hon. W. M. Beard, Westfield,
N. J.; E. C. Stokes, 212 Crescent Pkwy., Sea
Girt, N. J.; Col. J. H. Bigley, 445 Westminster
Ave., Elizabeth, N. J.; R. O. Fowler, P. O. Box
1, Rahway, N. J.

DISTRICT OF NEW MEXICO AND SOUTHWEST TEXAS

Clerical and Lay Deputies: R. S. Snyder, 318
Silver Ave., Albuquerque, N. M.; R. H. Faxon,
Tucson, N. M.

Clerical and Lay Alternates: W. G. Wright,
10 N. Campbell St., El Paso, Tex.; A. E. M.
Held, El Paso, Nat'l. Bank Bldg., El Paso, Tex.

DIOCESE OF NEW YORK

Clerical Deputies: F. S. Flemming, 74 Trinity
Place, New York 6, N. Y.; R. H. Brooks, 3 W.
ard St., New York 19, N. Y.; H. W. D. Donagan,
5 Madison Ave., New York 21, N. Y.; G. P. T.
argent, 109 E. 50th St., New York 22, N. Y.

Lay Deputies: Rear Admiral R. B. Belknap,
5 9th Ave., New York 11, N. Y.; Hon. A. N.
and, 11 E. 68th St., New York 21, N. Y.;
P. Morehouse, 14 E. 41st St., New York 17,
N. Y.; C. G. Michalis 455 Madison Ave., New
York 22, New York.

Clerical Alternates: J. H. R. Ray, 1 E. 29th
St., New York 16, N. Y.; F. J. H. Coffin, Larch-
mont, N. Y.; J. H. Price, 49 Church Lane, Scar-
sdale, N. Y.; L. W. Pitt, 802 Broadway, New
York 3, N. Y.

Lay Alternates: Charles Burlingham, 1220 Park
Ave., New York 28, N. Y.; C. A. Houston, 200
6th Ave., New York 10, N. Y.; E. K. Warren,
Field Point Circle, Greenwich, Conn.; J. H. Com-
er, Rock Ridge Rd., Larchmont, N. Y.

DIOCESE OF NEWARK

Clerical Deputies: A. C. Lichtenberger, 24 Rec-
tor St., Newark, N. J.; C. L. Gomph, 950 Broad
St., Newark, N. J.; W. O. Leslie, Jr., 24 Rector
St., Newark, N. J.; L. W. Barton, 105 Main St.,
Orange, N. J.

Lay Deputies: A. S. Murray, 24 Rector St.,
Newark, N. J.; S. C. Miller, Jr., 217 Turrell
Ave., South Orange, N. J.; H. T. Stetson, 21 S.
ay St., Orange, N. J.; Leigh K. Lydecker, 2
Rector St., New York 6, N. Y.

Clerical Alternates: L. H. Hinricks, 204 High-
land Lane, Nutley, N. J.; W. O. Kinsolving, 39
Woodland Ave., Summit, N. J.; John T. Ledger,
Duncan Ave., Jersey City, N. J.; G. M. Plas-
tt, 30 Webster Pl., Orange, N. J.
Lay Alternates: F. G. Atkinson, 525 Summit
Ave., Oradell, N. J.; H. R. Cruise, 220 Turrell
Ave., South Orange, N. J.; W. F. Russell, 87
Woodland Ave., Summit, N. J.; H. J. Russell,
1 Monticello Ave., Jersey City, N. J.

DIOCESE OF NORTH CAROLINA

Clerical Deputies: F. C. Brown, Southern Pines,

N. C.; J. Q. Beckwith, Jr., Wilson, N. C.; D. W.
Yates, Chapel Hill; M. G. Henry, Charlotte, N. C.
Lay Deputies: W. H. Ruffin, Durham, N. C.;
K. D. Battle, Rocky Mount, N. C.; F. O. Clark-
son, Charlotte, N. C.; Cleveland Thayer, Ashe-
boro, N. C.

Clerical Alternates: C. A. Cole, Charlotte,
N. C.; J. S. Cox, Winston-Salem, N. C.; J. McD.
Dick, Raleigh, N. C.; Ray Holder, Henderson,
N. C.

Lay Alternates: G. H. Andrews, Raleigh, N.
C.; R. H. Lewis, Oxford, N. C.; Judge J. J.
Parker, Charlotte, N. C.; Dr. U. T. Holmes,
Chapel Hill, N. C.

DISTRICT OF NORTH DAKOTA

Clerical and Lay Deputies: G. M. Armstrong,
411 2nd Ave., N.E., Jamestown, N. D.; A. S.
King, c/o Northern States Pr. Co., Fargo, N. D.

Clerical and Lay Alternates: A. E. Smith, 514
Mandan St., Bismarck, N. D.; J. G. McCutcheon,
Valley City, N. D.

DISTRICT OF NORTH TEXAS

Clerical and Lay Deputies: J. A. Winslow, 2407
16th St., Lubbock, Tex.; R. C. Tucker, Lubbock,
Tex.

Clerical and Lay Alternates: E. W. Henshaw,
Pampa, Tex.; W. H. Lewis, Abilene, Tex.

DIOCESE OF NORTHERN INDIANA

Clerical Deputies: D. H. Copeland, 117 N.
Lafayette Blvd., South Bend, Ind.; J. McN. Wheat-
ley, 617 W. Berry St., Ft. Wayne, Ind.; R. J.
Murphy, Howe, Ind.; H. G. Kappes, 116 W. Col-
fax Ave., South Bend, Ind.

Lay Deputies: R. G. Stagg, 1712 Hawthorne
Rd., Ft. Wayne, Ind.; E. C. Borneman, 1126 E.
Jackson Blvd., Elkhart, Ind.; Col. B. B. Bouton,
Howe, Ind.; E. L. Gibson, East Chicago, Ind.

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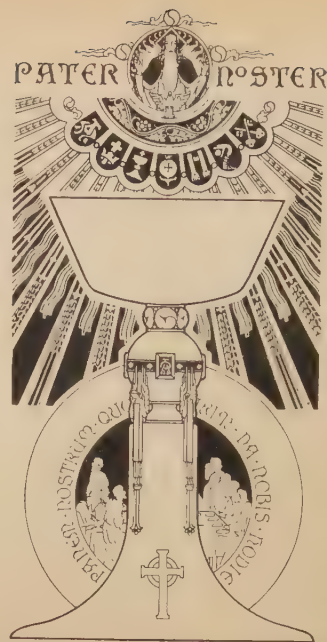
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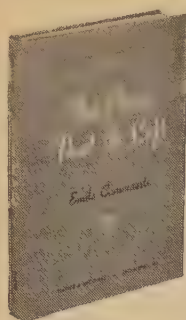
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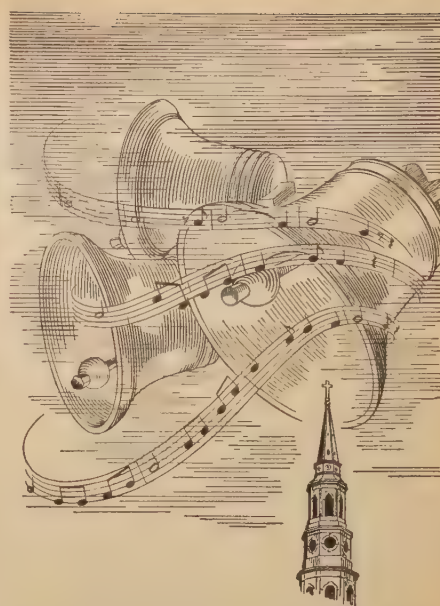
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CHANGES

Appointments Accepted

The Rev. E. Kenneth Albaugh, formerly field director of the New Castle County Red Cross, became field director of the Delaware American Red Cross, July 1st. Address: Dover Army Base, Dover, Del.

The Rev. Herman Anker, formerly a chaplain in the Army, is now curate of Christ Church, Indianapolis, Ind.

The Rev. Lewis C. Beissig, formerly a chaplain in the Army, is now chief of the Chaplaincy Division, Branch 2, Veterans' Administration. Address: 299 Broadway, New York City 7.

The Rev. Charles M. Coldren, formerly a chaplain in the Navy, is now an instructor of dogmatic theology and ethics at the Philadelphia Divinity School. Address: The Philadelphia Divinity School, Philadelphia, Pa.

The Rev. Charles H. Douglass, formerly a chaplain in the Navy, will become rector of Trinity Church, Bessemer, Ala., and priest in charge of Trinity Church, West End, Birmingham, Ala. Address: Trinity Church, Bessemer, Ala.

The Rev. Dean R. Edwards, formerly rector of St. Peter's Parish, Peekskill, N. Y., is now rector of St. Paul's on-the-Hill, St. Paul, Minn. Address: 1514 Lincoln Ave., St. Paul 5, Minn.

The Rev. Charles W. Findlay has resigned as rector of St. Andrew's Church, Albany, N. Y. The resignation is to be effective Oct. 1st. Fr. Findlay will become rector of St. Philip's Church, Wiscasset, Maine.

The Rev. R. E. Gayle, formerly priest in charge of Grace Church, Galion, Ohio, is now vicar of St. Mark's Church, Shelby, Ohio. Address: 45 Sharon St., Shelby, Ohio.

The Rev. Carter S. Gilliss, formerly a chaplain in the Army and recently assisting in Christ Church Cathedral and Trinity Parish, Hartford, Conn., will become rector of Christ Church (Washington Parish), Washington, D. C., August 5th. Address: 620 G St., S.E., Washington 3, D. C.

The Rev. Reno S. Harp, Jr., has resigned as rector of Trinity Church, Takoma Parish, Washington, D. C., to become rector of St. Stephen's Church, Richmond, Va.

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The Rev. J. Lyon Hatfield has resigned as rector of Holy Cross Church, Utica, N. Y. The resignation is to be effective Sept. 5th. Fr. Hatfield will become rector of St. Stephen's Church, Bridgeburg, Philadelphia, Pa.

The Rev. S. Janney Hutton, formerly headmaster of Christchurch School, Christchurch, Va., will become rector of Kingston Parish, Mathews, Va., Sept. 1st. Address: Mathews, Va.

The Rev. Morton T. Kelsey, formerly rector of Emmanuel Church, Syracuse, N. Y., is now assistant to the dean at Trinity Pro-Cathedral, Phoenix, Ariz.

The Rev. Stiles B. Lines is in charge of Bruton Parish Church, Williamsburg, Va., during July and August, in the absence of the rector.

The Rev. John Quincy Martin, who has been serving parishes in Pennsylvania since his release as a Naval Chaplain, is now priest in charge of St. Luke's Church, Mineral Wells, Texas. Address: St. Luke's Church, Mineral Wells, Tex.

The Rev. Henry A. McNulty, formerly of the Soochow Academy, Shanghai, China, will become vicar of Christ Church and Grace Chapel, Rye, N. Y., Aug. 15th.

The Rev. Jonathan Nesbitt Mitchell is now deacon in charge of St. John's Parish, Camden, Ark. Address: St. John's Rectory, Camden, Ark.

The Rev. T. G. Mundy, formerly vicar of Christ Church, Valdosta, Ga., is now vicar of St. Anne's Church, Tifton, Ga., and Christ Church, Cordele, Ga. Address: 106 W. Fourth St., Tifton, Ga.

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Rev. Theodore Patton, who has been in charge of Christ Church, Tracy City, Tenn., since release as a Naval chaplain, will become rector of St. Michael's Church, Savannah, Ga., August 1st.

Rev. Charles Russell Peck, formerly rector of Trinity Church, Concord, Mass., is now rector of Christ Church, Boston, Mass. Address: Christ Church, Boston, Mass.

Rev. William A. Saunders, formerly assistant in the Cathedral Church of St. George the Martyr, Kingston, Ontario, is now assistant in St. Paul's Memorial Church, Detroit, Mich.

Rev. John M. Shufelt, is now assistant in St. Andrew's Church, Ann Arbor, Mich.

Rev. John E. Stevenson, formerly assistant of St. Mark's Cathedral, Salt Lake City, Utah, is now assistant in All Saints' Church, Detroit, Mich.

Rev. Robert S. Trenbath, formerly a chaplain in the Army, will become rector of Trinity Church, Washington, D. C., Aug. 1st. Address: Piney Branch Rd., N.W., Washington 12, D. C.

Resignations

Rev. Charles E. Woodson has resigned as rector of Christ Church, Vicksburg, Miss.

Changes of Address

Rev. R. E. Dicus, rector of St. Paul's Parish, Batesville, Ark., is on leave of absence until Oct. 1st. Address: c/o Mrs. J. W. Dawson, 1808 9th Ave., Phoenix, Ariz.

Chaplain Frederick G. Jennings has been promoted from major to lieutenant colonel. He is now on terminal leave and may be addressed: c/o the

Diocese of Oregon, 541 Morgan Bldg., Portland 5, Oreg.

Chaplain (Lt.) Curtis W. V. Junker will attend the International Student Service Conference, Cambridge, England, July 22d to July 30th. His temporary address is: 45 Jackson St., Ansonia, Conn.

The Rev. Joseph W. Peoples, Jr., chaplain with the Army Air Forces, is now on terminal leave. Temporary address: Momence, Ill.

Ordinations Priests

Chicago: The Rev. Frederick B. Wolf was ordained priest by Bishop Conkling of Chicago on May 30th in Christ Church, Streator, Ill. He was presented by the Rev. James M. Duncan, who also preached the ordination sermon. Fr. Wolf will be priest in charge of Trinity Church, Belvidere, Ill. Address: Trinity Church, Belvidere, Ill.

Long Island: The Rev. Richard Lawson Sumner was ordained priest by Bishop De Wolfe of Long Island on June 30th in Trinity Church, Ossining, N. Y. He was presented by the Rev. Donald W. Lloyd and the sermon was preached by the Rev. A. J. Langtry Williams. Fr. Sumner will be curate of Trinity Church, Ossining, N. Y. Address: Ellis Place, Ossining, N. Y.

The Rev. William Cantwell Cowles and the Rev. William Raymond Harris were ordained to the priesthood by Bishop De Wolfe of Long Island on June 24th in the Cathedral of the Incarnation, Garden City, Long Island. Fr. Cowles was presented by the Rev. Henry R. Kupsh; Fr. Harris, by the Rev. Canon Thomas A. Sparks. The sermon was preached by the Rev. Canon Ernest Sinfield. Fr. Cowles will take work at Seabury-Western Theological Seminary and Fr. Harris will be assistant at the Church of the Epiphany, New York City. Fr. Cowles' address is: Seabury-Western Theological Seminary, 600 Haven St., Evanston, Ill.; Fr. Harris' address is: 70 Nichols Ave., Brooklyn, N. Y.

Maryland: The Rev. Max Hanson Rohn was ordained priest by Bishop Powell of Maryland on June 25th in St. Anne's Church, Annapolis, Md. He was presented by the Rev. C. Edward Berger and the sermon was preached by the Rev. Norman Pittenger. Fr. Rohn will be assistant rector at St. Anne's Church. Address: St. Anne's Church, Annapolis, Md.

The Rev. William Morsell Plummer, Jr., was ordained priest by Bishop Powell of Maryland on June 26th in St. Bartholomew's Church, Baltimore, Md. He was presented by the Rev. John Mount and the sermon was preached by the Rev. Richard T. Loring. Fr. Plummer will be assistant rector of St. Bartholomew's Church. Address: 4711 Edmondson Ave., Baltimore 29, Md.

Newark: The Rev. Robert J. Creech was ordained priest by Bishop Washburn of Newark on June 28th in the chapel of the Diocesan House, Newark, N. J. He was presented by the Rev. Henry L. Drew. Fr. Creech will become vicar of St. Andrew's Church, Harrington Park, N. J., Sept. 1st.

New Hampshire: The Rev. James A. Doubleday was ordained priest by Bishop Dallas of New Hampshire, on June 16th in St. George's Church, New York City, with the permission of the Bishop of New York. He was presented by the Rev. Elmore M. McKee and the sermon was preached by the Bishop of New Hampshire. Fr. Doubleday will be on the staff of St. George's Church. Address: 207 E. 16th St., New York City 3.

Northern Indiana: The Rev. Bruce Bickel Mosier was ordained priest by Bishop Mallett of Northern Indiana on June 23d in St. John's Church, Bristol, Ind. He was presented by the Rev. Leslie Skerry Olsen and the Rev. Leo K. D. Patterson preached the sermon. Fr. Mosier will be curate of St. John's Church, Elkhart, Ind., and priest in charge of St. John's Church, Bristol, Ind. Address: St. John's Church, Bristol, Ind.

South Florida: The Rev. Nathaniel Ragland Davidson was ordained priest by Bishop Louttit, Suffragan of South Florida, on June 29th in St. Philip's Church, Coral Gables, Fla. He was presented by the Rev. Christopher P. Sparling, who also preached the ordination sermon. Fr. Davidson is curate of St. Philip's Church. Address: 1121 Andalusia Ave., Coral Gables 34, Fla.

Southern Brazil: The Rev. Paulo Yuji Kaneko was ordained priest by Bishop Thomas of Southern Brazil on June 16th in St. John's Church, São Paulo. He was presented by the Ven. João Y. Ito

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PURE IRISH LINENS now in stock for all Church needs. Supplies constantly arriving. Good qualities, also fine cottons. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London, linens and materials by the yard. Surplices, albs, altar linens, stoles, burses, and veils. See my new book, Church Embroidery, a complete instruction; 128 pages; 95 illustrations. Price, \$5.67. Also my Handbook for Altar Guilds. Price, 50 cts. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

POSITIONS OFFERED

WANTED teacher for Kindergarten in Church School, should be able to play the piano. Reply Box J-3106, The Living Church, Milwaukee 3, Wis.

DIRECTOR OF RELIGIOUS EDUCATION wanted; good salary; state qualifications, experience and salary expected in first letter. Rev. Claude A. Beesley, D.D., 1826 Huff Ave., Wichita Falls, Texas.

WANTED Housemother in cottage for girls. Must be a cheerful, energetic woman who likes girls. Reply Box J-3107, The Living Church, Milwaukee 3, Wis.

WANTED: Priest to supply four Sundays in August at St. Paul's Church, Elk Rapids, Mich. \$10 a Sunday for one service. Cottage on Elk Lake is reserved for supply for month of August at cost of \$115. Reply: The Rev. Louis Basso Jr., Grace Church, Traverse City, Mich.

ORGANIST-CHOIRMASTER, capable of training children and adult choirs. Accompanist to commercial musical organization and teaching opportunities will augment Church salary. Reply: The Rev. Louis Basso Jr., Grace Episcopal Church, Traverse City, Mich.

HOUSEMOTHER—For Boys Institution. State age and Qualifications, Salary and Maintenance. Reply Box L-3052, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

MIDDLE-AGED WIDOW of good Christian character (Churchwoman) desires position as Institutional Housekeeper or for well-to-do family, or practical nurse, or Companion. Reply Box B-3108, The Living Church, Milwaukee 3, Wis.

PRIEST, desires to serve as Locum Tenens in or near New York City. Reply Box A-3105, The Living Church, Milwaukee 3, Wis.

RETIRING FROM ACTIVE parish work this year. Would like to settle where the services of an extra priest are needed, and a small home can be rented. Preference for East or West side of Hudson River, but not restrictive. Reply Box R-3109, The Living Church, Milwaukee 3, Wis.

WANTED

NEEDED by native parish in the Bahamas: 20 hymnals with music for choir and 80 hymnals with words only for pews. Will some American parish introducing the new American Hymnal give their discarded books to this congregation? Address: The Rev. Carl W. Bothe, St. Andrew's Rectory, Georgetown, Exuma, Bahamas.

MISSION FIELD would be glad to use discarded processional crosses, Communion vessels, cruets, paten, chalice, ciboria, etc. Parishes having such equipment or any of it, write the Rev. F. Nugent Cox, P.O. Box 218, Tarboro, N. C.

RATES: (A) All solid copy classifications, 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Church Services, 35 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (D) Minimum price for any insertion is \$1.00. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

CLASSIFIED

ANNOUNCEMENTS

Memorial

SH, LAURENCE DEAN—21 March 1910—22 July 1927. Death only binds us fast to the bright shore of love.

ALTAR BREAD

ALTAR BREAD made at St. Margaret's Convent, 7 Louisburg Square, Boston, Mass. Prices and samples on application.

ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

BOOK FINDING SERVICE

WILL SEARCH for out-of-print books you want but can't locate. Anglican religious books a specialty. Edna M. Walter, 436 Columbus Ave., Boston 16, Mass.

BOOKS WANTED

WANTED—A second-hand copy of the following books: The Broughton House, The Plated City of Bliss Perry; The Beacon by Sara Ware Bassett; 112 Elm Street by Henrietta Ripperger; Site, Mrs. H. K. Morrison, 7 Craigie Circle, Cambridge 38, Mass.

CHURCH FURNISHINGS

OLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Dept. 77, Scranton, Pa.

TIQUE SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHANGES

and the sermon was preached by the Rev. João Timotheo da Silva. Fr. Kaneko is to be a missionary priest in Norte do Paraná. Address: Caixa 263, Londrina, Norte do Paraná.

Southern Virginia: The Rev. Robert Baker Pegram was ordained to the priesthood by Bishop Brown of Southern Virginia on June 29th in St. Luke's Church, Richmond, Va. He was presented by the Rev. John H. Atkins and the Rev. H. Neville Tinker preached the sermon.

Deacons

Alabama: L. Philip Arsnault was ordained to the diaconate by Bishop Carpenter of Alabama on June 29th in St. Paul's Church, Spring Hill, Ala. He was presented by the Rev. H. F. Schroeter and the sermon was preached by the Rev. Marshall Seifert. Mr. Arsnault will be vicar of St. Paul's Church, Greensboro, Ala., and St. Wilfred's Church, Marion. Address: St. Paul's Church, Greensboro, Ala.

Chicago: Frank Carleton Alderson was ordained to the diaconate by Bishop Conkling of Chicago on May 30th in Christ Church, Streator, Ill. He was presented by the Rev. J. F. G. Hopper and the sermon was preached by the Rev. James M. Duncan. Mr. Alderson will be assistant at St. Mark's Church, Evanston, Ill. Address: St. Mark's Church, Evanston, Ill.

James Craigie Holt, Armen D. Jorjorian, Delbert Walter Tildesley, and Gowan Hoyt Williams were ordained to the diaconate by Bishop Conkling of Chicago on June 16th in Grace Church, Oak Park, Ill. Mr. Holt was presented by the Rev. Harold Holt; Mr. Jorjorian, by the Rev. J. Rodger McColl; Mr. Tildesley, by the Rev. Percy V. Norwood; and Mr. Williams, by the Rev. Gowan C. Williams. The sermon was preached by Bishop McElwain, retired Bishop of Minnesota. Mr. Holt will be assistant at St. Paul's Church, Kenwood, Chicago; Mr. Jorjorian will do graduate work at Columbia University, New York City; Mr. Tildesley will be assistant at St. Matthew's Church, Evanston, Ill.; and Mr. Williams will be assistant at St. Peter's Church, Chicago.

Long Island: Frank Southard Smith and Leslie Clifton Forde were ordained to the diaconate by Bishop De Wolfe of Long Island on June 24th in the Cathedral of the Incarnation, Garden City, L. I. Mr. Smith was presented by the Rev. Harold S. Olafson; Mr. Forde by the Rev. E. H. Hamilton. The sermon was preached by the Rev. Canon Ernest Sinfield. Mr. Forde's address is: 32-17 96th St. Corona, N. Y.

Los Angeles: Frederick Colenut Hammond was

ordained to the diaconate by Bishop Stevens of Los Angeles on July 3d in St. Paul's Church, Ventura, Calif. He was presented by the Rev. S. Reginald Hammond and the sermon was preached by the Rev. John DeF. Pettus. Mr. Hammond will be curate of St. Alban's Church, Los Angeles. Address: Hilgard and Westholme Avenues, Los Angeles 24, Calif.

James Herman Jordan, Jr., was ordained to the diaconate by Bishop Stevens of Los Angeles on July 1st in All Saints' Church, Riverside, Calif. He was presented by the Rev. Henry Clark Smith and the Rev. Douglas Stuart preached the sermon.

Harold B. Robinson was ordained to the diaconate by Bishop Stevens of Los Angeles on June 12th in Grace Memorial Church, Los Angeles. He was presented by the Rev. Douglas Stuart and the Rev. Edward M. Bruce preached the sermon. Mr. Robinson will be curate of St. Paul's Church, San Diego, Calif.

Massachusetts: John Marshall Shufelt and Donald Shurtleff Cheetham were ordained to the diaconate by Bishop Heron, Suffragan of Massachusetts, on June 9th in Christ Church, Cambridge, Mass. Mr. Shufelt was presented by the Rev. Gardiner M. Day; Mr. Cheetham, by the Rev. Francis Whittemore. Fr. Day preached the ordination sermon. Mr. Shufelt will be assistant at St. Andrew's Church, Ann Arbor, Mich.; Mr. Cheetham will be on the staff of St. James' Church, New York City, and will be curate of the chapel there.

Shanghai: Yu Chen-chung was ordained to the diaconate by Bishop Roberts of Shanghai on Whitsunday in the Church of Our Saviour. He was presented by the Rev. Zi Tai-yang and the sermon was preached by the Rev. T. M. Tang. Mr. Yu will be an assistant at the Church of Our Saviour.

Southern Brazil: Ernest Johannes Bernhoeft was ordained to the diaconate by Bishop Thomas of Southern Brazil on May 19th in Calvary Church, Santa Rita. He was presented by the Rev. Egmont M. Krichke and the sermon was preached by the Rev. Nataniel Duval da Silva. Mr. Bernhoeft will be deacon in charge of Calvary Church, Santa Rita, R. G. do Sul. Address: Caixa 790, Porto Alegre, R. G. S., Brazil.

Depositions

The Rev. Harold Hudson Warren, priest, on June 24, 1946, in the Bishop's Chapel, Oklahoma City, Okla., was deposed from the ministry by Bishop Casady of Oklahoma, in the presence of the Very Rev. John S. Willey and the Rev. Gilbert P. Prince, and with the advice and consent of

the standing committee. This action was taken under the provision of Canon 63, Sec. 3 (d).

The Rev. Edward Harold Van Houton, priest, on June 14, 1946, in the Cathedral of St. John the Divine, was deposed from the ministry by Bishop Manning of New York, in the presence of the Rev. Canon Thomas A. Sparks and the Rev. Charles Howard Graf, he having requested in writing that he be deposed from the Ministry of the Church. This action was taken under the provisions of Canon 59, Sec. 1, and with the consent of the standing committee.

Marriages

The Rev. John M. Balcom and Jeanne E. Lindsey of Amherst, Mass., were married on June 14th in Grace Church, Amherst. The Rev. J. M. Trotter performed the ceremony. Fr. Balcom is in charge of St. Timothy's Mission, Tanacross, Alaska.

The Rev. Edward A. Pedrette and Esther Dudley of Chester, W. Va., were married on June 14th in Christ Church, Wellsburg, W. Va., where Mr. Pedrette is in charge. Bishop Strider of West Virginia performed the ceremony.

Degrees Conferred

The degree of Doctor of Divinity was conferred upon the Rev. John Vernon Butler, Jr., rector of St. Martin's Church, Providence, R. I., at the annual commencement exercises at Ripon College, Ripon, Wis.

The degree of Doctor of Sacred Theology was conferred in absentia upon the Rev. Royden K. Yerkes, Sewanee, Tenn., at Nashotah House, Nashotah, Wis., at the commencement on May 22d.

The degree of Doctor of Divinity was conferred in absentia upon the Very Rev. Frederick M. Adams, Trenton, N. J., at Nashotah House, Nashotah, Wis., at the commencement on May 22d.

Diocesan Positions

The Rev. Stephen Gardner, Washington, D. C., is now president of the standing committee of the Diocese of East Carolina. He replaces the Rev. J. R. Rountree.

The Rev. John H. Hauser is now chairman of the publicity department of the Diocese of Springfield. He replaces the Rev. William Ward.

Corrections

In the issue of *The Living Church* of June 30th the name of the Primus of the Episcopal Church in Scotland was incorrect. The name of the Primus is the Most Rev. John Charles Hallahan How, Bishop of Glasgow and Galloway.



GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



ALBANY, GA.

ST. PAUL'S Rev. G. R. Madson, r
N. Jefferson & Flint Ave. (U. S. 19)
Sun 7:30, 9:45, 11; Wed HC 10

ALBANY, N. Y.

CATHEDRAL OF ALL SAINTS Swan & Elk Sts.
Very Rev. Howard S. Kennedy, dean; Rev. G. Hurst Barrow, canon
Sun 7:30, 9, 11 & 4; Weekdays: Mat 7:15, HC 7:30, EP 5:15; Thurs & HD 10, HC

GRACE CHURCH Rev. L. N. Gavitt
498 Clinton Avenue
Sun Masses: 7:30, 10:45; Daily: 7
Confessions: Sat 5-5:30, 8-9

ALEXANDRIA, VA.

CHRIST CHURCH Cameron & Columbus Sts.
Rev. B. B. Comer Lile, r; Rev. O. V. T. Chamberlain, Ass't
Services: 8 & 11

ASTORIA, L. I., N. Y.

REDEEMER Rev. Baxter Norris, r
Crescent St. & 30th Road
Sun 8, 10; Wed 10; HD 8
Confessions: By appt

KEY—Light face type denotes AM, black face, PM; appt, appointment; B, Benediction; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; V, Vespers; v, vicar.

ATLANTA, GA.

OUR SAVIOUR Rev. Roy Pettway, r
1068 N. Highland Ave., N.E.
Sun Mass: 7:30, 9:30, 11
Confessions: Sat 4-5

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS
Rev. Don Frank Fenn, D.D., r; Rev. Herbert L. Linley, B.A., c; Rev. Robert St. A. Knox, B.D., c
Sun 7:30, 9:30, 11; Mon, Wed, Sat, 10; Tues & Fri 7; Thurs 8; HD 7 & 10

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, canons
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Low Mass 8, Sung Mass 10
Confessions: Sat 7:30

CHARLESTON, W. VA.

ST. MATTHEW'S Rev. Ben W. Tinsley
"Where a stranger doesn't feel strange"
1316 Bridge Rd.
Sun 8 HC, 11 MP; Thurs 10 HC & Group Study

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan,
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr.,
6720 Stewart Avenue
Sun 7:30, 9, 11, 7:30. Others posted

CINCINNATI, OHIO

ST. MICHAEL & ALL ANGELS Rev. Benjamin
3612 Reading Rd., Avondale R. Priest,
Sun Sung Mass 9:30, only during July & Aug.

DAVENPORT, IOWA

TRINITY CATHEDRAL
Very Rev. Rowland F. Philbrook, D.D., dean; Rev. Vernon L. Shattuck Jones, ass't
Sun 8, 9:30; Thurs 7 & 10

DECATUR, ILL.

ST. JOHN'S Eldorado at Church Street
Rev. E. M. Ringland; Rev. J. S. Neal
Sun 7:30, 10:30; Daily: 7:30, Mon, Wed, Fri, 10
Tues & Thurs 6:30



GO TO CHURCH THIS SUMMER

(Continued from preceding page)



DENVER, COLO.

MARK'S Rev. Walter Williams, r
in St. & E. 12th Avenue
Sun 8, 9:30, 11; HC: Wed 10, Thurs & HD 7

DETROIT, MICH.

INTERNATION Rev. Clark L. Attridge, D.D.
Dexter Blvd.
Sun: Sun 7, 9 & 11; Wed 10:30; Fri 7

EAST MAUCH CHUNK, PA.

JOHN'S Rev. John Kenneth Watkins, r
and Centre Streets
Sun 8:30 (except August) & 9:30; HD 9

EAU CLAIRE, WIS.

ST. JOHN'S CATHEDRAL
Rev. Victor Hoag, D.D., dean
1st & 11. Daily: HC 7:30, Fri 10

ELMIRA, N. Y.

EMMANUEL Rev. George L. Gurney, r
Pennsylvania Ave. at Mt. Zoar St.
Sun 8, Cho Eu 11; Daily (except Mon) HC
Confessions: Sat 4-5, 7:30-8

FREEHOLD, N. J.

PETER'S (Est. 1702)
Bernard McK. Garlick
Masses: 7:30, 10; Daily: 7:30 (except Wed), 9
Confessions: Sat 7:30, 8

FRONT ROYAL, VA.

MARY CHURCH Royal Ave. at 2nd St.
Charles Noyes Tyndell, D.D., S.T.D.
Little Cathedral of the Shenandoah
Sun 8, 11

HOLLYWOOD, CALIF.

MARY OF THE ANGELS Rev. Neal Dodd, D.D.
Finley Avenue
Hollywood's Little Church Around the Corner
Masses: 8, 9:30 & 11

MASSAPEQUA, L. I., N. Y.

ICE Rev. Edward J. Bubb, r
Dick Rd. & Cedar Shore Dr.
Sun 8, 11 MP & Eu; Thurs & HD 9:30 Eu
(Chapel) Sun MP & Eu 9:15

MEDFORD, OREGON

MARK'S Rev. George Turney
& Oakdale
Sun 8, 10, 11; Fri & HD 11

MILTON, ORE.

JAMES' Rev. H. Gordon Neal
Street
Sun 9; MP & Ser 11; Wed HC 9

NEW ORLEANS, LA.

GEORGE'S Rev. Alfred S. Christy, B.D.
St. Charles Avenue
Sun 7:30, 9:30, 11; Fri & HD 10

NEWPORT, R. I.

JOHN THE EVANGELIST 59 Washington St.
Thomas Lee Brown, r
Sun: Sun 7:30, 11; Daily: 7:30 (except Thurs
1st Fri 8; Confessions: Sat 4-5

NEW YORK CITY

FEDERAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser
Weekdays: 7:30 (also 9:15 HD & 10 Wed), HC;
P: 5 EP; Open daily 7-6

ASCENSION Rev. Roscoe Thornton Foust, r
8th Avenue & 10th Street
Sun 8, 11, 4:30, 8; Daily: 8 HC; 5:30 V (Tues
Fri) This church is open all day & all night.

BARTHOLOMEW'S Park Ave. & 51st St.
Geo. Paull T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Evensong.
Musical Music
Weekdays: HC Wed 8; Thurs & HD 10:30
Church is open daily for prayer

CLEMENT'S 423 West 46th St.
Masses: 8 & 9:30; Daily: 8. Fri 9
Confessions: Sat 8-9

HEAVENLY REST 5th Ave. at 90th St.
Henry Darlington, D.D., r; Rev. Herbert J.
Far; Rev. George E. Nichols
Sun 8, 10 (HC), 11 MP & Ser, 9:30 Ch S; 4 EP;
Thurs & HD, 11 HC; Prayers daily 12-12:10

Y TRINITY Rev. James A. Paul, v
E. 88th St.
Sun 8, Morning Service & Ser 11
Weekdays: Thurs HC 11; Mon-Fri MP 9:30

NEW YORK CITY—Cont.

INTERCESSION CHAPEL Rev. Joseph S. Minnis, v
155th & Broadway
Sun 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser;
4 Evening Service & Ser. Weekdays: HC Wed
7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber
46th St. between 6th & 7th Aves.
Sun Masses 7, 9, 11 (High)

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11. Daily: 8:30 HC; Thurs 11 HC

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except
Sat), 3

OCEAN CITY, MD.

ST. PAUL'S BY THE SEA Rev. William Dewees, r
3rd St. & Baltimore Avenue
Sun HC 8, Ch S 9:30; Service & Ser 11; Daily: HC
8; Wed & Fri HC, Special Int 10
Clergy on their vacation invited to celebrate. Vest-
ments furnished.
Confessions: Sat 7-8 & by appt

OMAHA, NEBR.

TRINITY CATHEDRAL 18th & Capitol Ave.
Rt. Rev. Howard R. Brinker; Very Rev. Chilton
Powell
Sun HC 8, 11, 1st Sun Cho Eu 9:30, Other Sundays
MP 9:30; Wed HC 11:30; Thurs 7:15; HD 10

PATERSON, N. J.

HOLY COMMUNION Rev. Harcourt Johnson
Sun. Masses 7:30, 9:30
Confessions: Sat 8-9

PETOSKEY, MICH.

EMMANUEL Rev. Arthur G-T Courteau, r
East Mitchell at Waukazoo
Lay Readers: Messrs. Dean C. Burns, M.D.; Heber
R. Curtis; G. G. Germaine; Owen S. White
Sun 8 (except 1st Sun); Ch S 9:30; MP 11 (HC
1st Sun)

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T.
Fifer, Th.B.; Rev. Walter C. Klein, Ph.D., Th.D.
Sun Holy Eu 8; Mat 10:30; Sung Eu & Brief Ad-
dress 11; EP 4. Daily: Mat 7:30, Holy Eu 7:45;
Wed 7; Thurs & Holy Days 9:30; Lit Fri 7:40; EP
& Int 5:30; Confessions: Sat 4-5

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Philip M.
Brown; Rev. Francis M. Osborne
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 10, HD 10

PORTLAND, MAINE

ST. MARY THE VIRGIN Falmouth Foreside
Rev. Canon Charles E. Whipple, r
Sun 8, 10:30; HD 9



PEACE SHRINE
CHRIST CHURCH CATHEDRAL
EAU CLAIRE, WIS.

PROVINCETOWN, MASS.

ST. MARY OF THE HARBOR
Rev. William L. Bailey
Sun 8:30, 9:30, 11; Fri 9:30; HD 8:30

RICHMOND, VA.

HOLY COMFORTER Rev. Frank E. Pulley
2100 Grove Avenue
Sun 8, 11, 8

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun 8, 9:30 & 11; Wed HC 10:30
Other services announced

TRINITY Rev. Richard E. Benson, r
616 N. Euclid
Masses: Sun 7:30 & 11; 1st Sun 9 only

SAN DIEGO, CALIF.

ST. PAUL'S Eighth at C
Rev. C. Rankin Barnes, D.D., r; Rev. Harold B.
Robinson, ass't
Sun 7:30, 9:30, 11 & 7:30; Fri & HD, HC 10

SCHENECTADY, N. Y.

ST. GEORGE'S Rev. George F. Bambach, r
30 N. Ferry St.
Sun 8, 11, 7:30; Daily: MP 9, EP 5; HC, HD, Tues,
Thurs, 10

SCRANTON, PA.

ST. LUKE'S Rev. Richard K. White
232 Wyoming Avenue
Sun 8 HC; MP & Ser 10:45; Thurs HC 10

SHEBOYGAN, WIS.

GRACE Rev. William Elwell
N. 7th Street & Ontario Avenue
Sun Masses: 7:30 & 10; Daily: 7; Thurs 9
Confessions: Sat 5-6

SIERRA MADRE, CALIF.

ASCENSION The Little Church in the Mountains
Sun 8, 9:30 & 11 (High); Tues & HD 8; Thurs 10;
Summer Sched (July, Aug, Sept) Sun Masses: 8,
9:30; Confessions: Sat 11-12, 5-6

SPOKANE, WASH.

HOLY TRINITY Dean near Elm
Sun Masses: 8, 10:30; Thurs 10, Wed 7, other
days 9
Confessions: Sat 4-5, 7:30-8:30

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev.
Gregory A. E. Rowley, ass't
Sun Masses: 7:30, 9 & 11. Daily: 7:30

TULSA, OKLA.

TRINITY 501 S. Cincinnati Ave.
Rev. E. H. Eckel, r
Sun HC 7, 8; Ch S (exc Aug) 9:30; Service & Ser
11

ST. LUKE'S CHAPEL Rev. J. E. Crossbie, v
Yale Ave. at 9th
Sun HC 8, Ch S 9:30, Service & Ser 11

VENTNOR CITY (ATLANTIC CITY), N. J.

EPIPHANY Rev. Charles E. McCoy, r
Atlantic & Avalyn Aves.
Sun 8, 10, 11; Weekdays 8, exc Wed 10:30
The Church is always open

WASHINGTON, D. C.

ST. AGNES' 46 Que St., N.W.
Rev. A. J. Dubois (on leave—U. S. Army); Rev.
William Eckman, SSJE, in charge
Sun Masses 7, Low 9:30, Sung with Instr; 11,
Low. Confessions: 7:30 & by appt

EPIPHANY G St. West of 13 N.W.
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M.
Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F.
Richard Williams, Th.B.
Sun 8 HC; 11 MP; 6 YPF; 8 EP; 1st Sun of
month, HC also at 8; Thurs 11 & 12 HC

ST. JOHN'S Rev. C. Leslie Glenn
Dr. Glenn will preach at 11 & 8 all summer.
Sun HC 8; Tues & Thurs 12; Wed & Fri 7:30

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At all bookstores, or
The Westminster
Press
Philadelphia, Penna.



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By WILBERT FRANCIS HOWARD. A distinguished theologian compares Johannine Christianity with the Gospel of St. Paul, and surveys such critical questions as: Is the clue to the Gospel to be found in Greek or Jewish thought? What is the ethical expression of faith in Jesus? Is Christ's work to be regarded as revelation or redemption? \$2.50

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By WILLIAM MANSON. "For years to come this will be one of the leading books on the ministry, teachings, and person of Jesus. It shows that no stage of the tradition can be found which does not contain the recognition of Jesus as the Messiah. A strong support to the essential Gospel of the Church."—Floyd V. Filson \$2.75